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I.—BÖHTLINGK'S UPANISHADS.

Within the past year, the two longest of the ancient or genuine Hindu Upanishads, the Chāndogya and the Brhad-Āranyaka (the latter being also the concluding part of the Çatapatha-Brahmaṇa), have been edited and translated by the veteran scholar Böhtlingk, as a new example of his unwearied, many-sided, and most fruitful activity.¹ No so permanently valuable addition to our knowledge of this class of works has been made hitherto. The texts themselves are carefully revised and (especially that of the Chāndogya, which is much more faulty than the other) in a host of places emended. And the translation is of that character which I pointed out in a paper in this Journal some years ago² as most to be desired—namely, simply a Sanskrit scholar's version, made from the text itself, and not from the native comment, and aiming to represent just what the treatises themselves say, as interpreted by the known usages of the language. No such version has been even attempted before; and the one next preceding this in time (that contained in Vols. I and XV of the Sacred Books of the East) is, unfortunately, also made in so slovenly a manner as to be practically worthless; it is a pity that it will find, especially among men of English speech, vastly more numerous readers than the present version. As the former impelled irresistibly to exposure of its faults, so, on the other hand, the latter is in all

¹ Khāndogjopanishad. Kritisch herausgegeben und übersetzt von Otto Böhtlingk. Leipzig, 1889. 8vo, x, 201 pp.—Brhadāranjakopanishad in der Mādhyamīdina-recension, herausgegeben und übersetzt von O. Böhtlingk. St. Petersburg, 1889. 8vo, iv, 172 pp.

² Vol. VII, 1886, pp. 1-26.

respects so good as to tempt to a detailed examination, in order to the correction of occasional oversights, and the suggestion of differences of view which may perhaps be found worthy of notice in case of a revisal of the works, either by the editor himself or by others.

First, as regards certain points in the external form of the text.

The editor has, in the matter of head-lines, etc., paid more than usual heed to the convenience of those who shall read or refer to text and translation; but, by omitting chapter numbers at the end of chapters, he has left us, in the numerous cases in the Chândogya where several or many chapters lie open before the eye together upon the double page, to hunt up the one wanted with no little trouble in the small and illegible type of the chapter-endings. Verses quoted are well distinguished by being centered on the page, and lined according to their metrical form; in a single instance in B. (for brevity's sake, the Brhad-Āraṇyaka will be thus designated, and the Chândogya by C.) a verse is overlooked (V 1. 1; bottom of p. 50); and, on the other hand, in a considerable number of instances in the same text (in III 9, 1; V 3, 1; VI 3, 10; 4, 5-11) unmetrical phrases are treated as verse, by printing and otherwise. In giving metrical matter, the editor has taken everywhere the liberty of restoring in part the presumable metrical form, especially by often resolving *y* and *v* into the vowels *i* and *u*, and sometimes by restoring an elided initial *a*. This method he first adopted (it is believed) in the Vedic extracts beginning his Chrestomathy (2d edition); and there it seemed not much out of place, because the book was intended for the use of beginners, to whom such restorations might be supposed helpful; but it is certainly only by an error of judgment retained in texts like these before us. Students who come to the Upanishads must be presumed competent to make for themselves, without aid which may appear to them impertinent, such banal adaptations of written to spoken text-form. Moreover, it is little worth while to help them in these particulars while in others they are left to shift for themselves. For example, in C. IV 17, 9, *brahmāi-vāika* must be read into *brahma eva eka*, and in V 2, 7 *ṣreṣṭham* into *ṣraṣṭham*; in III 15, 1 *sa eṣa* must be contracted to *sāi 'ṣa*, as in B. IV 4, 22 *ya iha* to *ye 'ha*, and in IV 4, 13 *bhūya iva* to *bhūye 'va*, and in VI 4, 8 *-viddhām iva* to *-viddhām 'va*, while yet they are all printed here as in ordinary Sanskrit texts. At the beginning of B. V 15, 3, where *prāṇa*, *apāna*, and *vyāna* are said to

make together eight syllables, the editor thinks to explain by reading *prāṇo 'pāṇo viānaḥ*: as if the reader were not as competent himself to resolve the *y* of *vyāna* as to restore the elided *a* of *apāna*! Then, besides the cases in which the mode of restoration to be adopted is fairly questionable (e. g. in the second pāda in B. VI 4, 5, where a *ca* added at the end is to be conjectured, rather than resolution of *apy* to *api*), an editor is liable to make here and there a pretty evident mistake (e. g. in the first pāda of the verse last referred to, where the elided *a* of *adya* is not to be restored; in VI 4, 19, first pāda, where, leaving the *a* of *aham* elided; we are to read *amo 'ham asmi sā tuam*; and in the fourth pāda, where *dyām aham pṛthivī tuam*). Least of all to be approved, perhaps, is the tampering with the traditional text in pure prose passages, as in B. VI 4, 11, where *'hāuṣiḥ* is three times altered to *ahāuṣiḥ*, without any note to inform the reader of the change. Surely it would have been on all accounts better to retain throughout the familiar and universally intelligible Sanskrit orthography.

Another somewhat kindred point is the additional interpunction introduced everywhere by the editor. He has a special (and cleverly devised) sign of his own, which he inserts, with suspension of *saṁdhi*, wherever it seems to him called for. It is the first time he himself has employed such a device, which, however, has a sort of predecessor and exemplar in the sign introduced (though without resolution of *saṁdhi*) for a like purpose by Schröder, in the prose parts of his *Māitrāyaṇī-Saṁhitā*. To me, I must confess, the latter has always seemed an impertinence, as if claiming that the editor had a peculiar ability, which his readers could not bring to the task, to break the *brāhmaṇa*-text up into the clauses of which it is composed; and the absence of any repetition or imitation of the method until now may be taken as indicating that the general opinion of Sanskrit scholars is against it. But Böhtlingk's method, as applied by him, is yet more objectionable, since he uses it in great measure to impose upon the Sanskrit the worst special features of German punctuation. This latter, as is well known, has had the misfortune to get itself saddled with certain mechanical and pedantic rules, of strictest obligation, which are the abomination of all who have a feeling for the true uses of punctuation, and which are accepted as binding in no other system of writing: especially, the rule of a comma before every relative, no matter what the kind of relation signified by it.

For example, the verse "I love them that love me, and they that seek me early shall find me" would be, by German pointing, "I love them, that love me and they, that seek me early, shall find me." To this torture Böhtlingk would fain subject the Sanskrit: for example, the sentence "he that knoweth thus verily burneth him that trieth to get the advantage of him" (B. I 4, 2) is thus broken up into three clauses by intruded division-marks—and so, more or less, in innumerable other passages. It were much to be wished that he had limited himself to correcting where necessary the divisions established by his predecessors.

In one or two points, the editor appears to me to show a subservience to native grammatical authority greater than was to be expected of one who (even though an editor of Pāṇini twice over) has emancipated himself as fully as he has done from the dominion of Hindu commentators. Thus, relying (see C., preface, p. ix) on a rule of Pāṇini, he doubles the aspirate *ch* after its corresponding nasal (both the result of *saṁdhi*), whether after a long or a short vowel, and even when another consonant follows, giving us such combinations as *ñech*, *ñecchr*, *ñecchv*, hitherto (so far as I am aware) entirely unknown in Sanskrit orthography, whether manuscript or printed. It might be dangerous to dispute his opinion as to what the letter of Pāṇini's rules requires; but we may safely question whether the latter deliberately intended to teach such monstrosities, unfounded in phonetic reason, and lacking all analogy with the (in itself questionable) duplication of *ch* after a short vowel; and we not only may, but ought to, refuse to admit them, Pāṇini or no Pāṇini. On the same authority (ib., p. vi), the editor retains, with semi-vowel conversion, the *i* of a protracted (*pluta*) *e* before another *i* (of *iti*): reading, for example (C. V 3, 3; B. VI 1, 2), *pūryatā3y iti* (from *pūryate iti*); at the same time pointing out that such a reading is nowhere met with, the *y* being always omitted (the occurrences, to be sure, are far from common). Here, again, I should be wholly inclined to follow manuscript usage as more authoritative than grammatical rule, considering the rarity and difficulty of the combination *yi* (as of *vu*), the irregularity of the conversion of *i* to *y* before another *i* (it occurs elsewhere in the language only in the inflection of the perfect tense), and further, especially, the pre-grammatical independence of the dialect of the earliest Upanishads (parallel with that of the Brāhmaṇas), and the analogous well-known prohibition (see my Skt. Gram., §134c) in much of the older literature

of retaining before an initial *u*-vowel of any kind a final *v* as product of euphonic combination. In another somewhat similar point, the treatment of vocative *o* before *iti* (see C., p. 105, note to 67, 15), the editor accepts on no better grounds the uniform usage of manuscripts and editions, though it "offends against grammar."

I am very glad to see that in his B. text (e. g. II 4, 5; IV 3, 23 ff.; 4. 21. 22) the editor at last accepts the true accent of the gerunds in *-lavya* as *-lavyā*, not *-lavya*, even in the Çatapatha-Brāhmaṇa; he has long held out stoutly against it, in both the major and minor Petersburg lexicons, carrying with him the whole Jena school (Cappeller, in his excellent little dictionaries, and Delbrück, in his Vedic Syntax: see p. 398, note, of the latter).

The use of the *avagraha*-sign for elision of initial *a* is so essentially European and not Hindu that we might well be spared it at least in compound words, like *parokṣa* (e. g. B. IV 2, 2).

To venture a more general criticism: the separation of a repeated word (*āmreḍita*) into two, as regularly practised by the editor (and by various other younger scholars), appears to me altogether undesirable; the two occurrences of the word are thus assumed to be independent and equal, while, in fact, the second shows by loss of accent its dependence on the first. All the Hindu *pada*-text makers treat the repetition as the equivalent of a compound; and we may best follow their example.

As regards, now, alterations of the text given by the manuscripts, the discussion of them concerns especially C., since the textual tradition of B. is, like that of the Brāhmaṇa of which it forms a part, by far the more accurate and trustworthy. Such alterations fall naturally, in a general way, into the two categories of restorations and improvements; and the latter should be only very sparingly ventured. The difficulty is, of course, to draw the line between the two; its place depends in good part on subjective considerations, differing in different minds. I should incline to make the division somewhat otherwise than as the editor has made it, suggesting rather in notes part of the new readings which he has taken into the text. For example, the quotation-particle *iti* is often used very loosely in C.; it is introduced in numerous places where it seems uncalled for, and the editor casts it out (more than thirty times in the whole text); in nearly as many instances it may be viewed as wanted where it is not found, and he introduces it (twenty-five times): and there is left a very

considerable residue of questionable cases. It might have been better to leave the text as it was, pointing out that its handling of *iti* is a weakness, to be properly made of small account in translating. Again, considering that the suffix *ya* is not, like *tva* and *tā*, a distinctively noun-making element, its noun-use being the substantivizing of a neuter adjective, I see no good reason for altering *āitadātmya* in a whole series of instances (VI 8, 7 et al.) into *etadātma*; to do so is, in my opinion, clearly to be wiser than the authors or the recorders of the Upanishad. I would say, less confidently, the same of *adhidāivatam* (I 3, 1 et al.), which, as pointed out by the editor himself, is found also in another important text; and even of *somya* (for *sāumya*, IV 4, 4 et al.), since the form is grammatically good, and it occurs too often to be plausibly regarded as a mere oversight. The form *bhuñjāmas* (for *bhuñjmas*), which is met with three times (IV 11, 2; 12, 2; 13, 2), might probably better have been left standing: to say (note, p. 102) that such forms "make their first appearance in the epics" sounds curiously; it is equivalent to saying that they are not to be retained in the Upanishad because they do not occur there; similar instances of modulation (as it may best be called) out of the nasal- into the *a*-conjugation show themselves even in the Rig-Veda; and what branch of Hindu literature, we may ask, intervenes between the Upanishads and the epics to prove by negative evidence the non-existence of a conjugation-stem *bhuñja* in the former? So the editor alters (VII 6, 1) *mahattām* to *mahattvam*, because, as he says, while both are equally allowable, the former does not appear to have been in use—in spite of the fact that in this passage it does plainly appear to be used. *Bhogya* (VIII 9, 1 ff.) might have been left; and *akṣiṇi* (I 7, 5 et al.; B. IV 2, 3) is rather a neoterism than a misreading. In view of the epic confusion of active and middle forms, there is room for question whether some of the changes in this respect made by the editor are not improvements rather than restorations of the text, especially where the loss of a syllable, as *thās* of 2d sing. mid., is involved. The same might be said of the addition or omission of an augment in order to obtain a more regular form.

To note a few more isolated cases. That *mṛtpiṇḍa* should have dropped out of the text twice at I 2, 7. 8 seems altogether too unlikely to justify its insertion, otherwise than perhaps in brackets in the translation. The omitted subject may be conceived to be that which is ordinarily aimed at a target: when the target is a

stone, this falls to pieces, instead of piercing or sticking in it. If a verb is to be supplied in I 11, 3, the analogy of III 17, 2. 3 strongly indicates that it should be *etu* instead of *astu*. The unlikelihood of mending leather with wood rather than the contrary is enough, I think, to cause the retention of the manuscript reading at IV 17, 7. Our imperfect understanding of the ancient Hindu game with dice, and of *abhinihita* utterance, makes the proposed emendations at IV 1, 4. 6 and II 22, 5 very unsatisfactory; nor does anything definite appear to be gained by substituting *kapilāsam* for *kapyāsam* at I 6, 7. At II 13, 1, the alteration of *prati stri* to *pratistri* seems to me uncalled for, and supported only by an inadmissible rendering, in the translation, of both this clause and the one following: the translator's governing consideration (note, p. 99), that there must be no change of subject, is of no importance in comparison; on the contrary, *stri* is subject both of *çete* and of *gacchati* ('she accomplishes her time': i. e., till delivery). At VI 14, 1, the reading of the manuscripts, *pra dhmāyita*, is in my opinion better than the editor's substitute; it means 'he should be blown forth': i. e., carried in any chance direction, as a leaf by the wind. In improving the text at V 15, 2 by changing an imperfect to a conditional verb-form, the editor gives us *açariṣyata*, with long *i*, which is, so far as I know, without any support in the recorded uses of the language (see my Skt. Gram., 2d ed., §935a: *çariṣyate* occurs from this root, in ÇB. XI 4, 2¹⁴). Until such forms are found somewhere actually employed, I do not think we are justified by the permission of the native grammarians in introducing them conjecturally. At VIII 7, 3, the editor alters *avāstam* (2d du. aor. from *√vas*) to *avāttam*. In this he is doubtless wrong, and the reading of the manuscripts is to be restored. As I intimated in the last edition of my Skt. Gram. (§883), the radical *s* reappears here after the loss of the aorist-sign *s*, just as the radical *dh* of *arāudh* in a similar case, whence *arāuddham*, and not *arāuttam*.

There was no harm in filling out the verse quoted by its *pratīka* in III 17, 7; but it should have been remembered that the Chāndogya is a part of the Sāma-Veda, and the readings of the Sāman (differing slightly in two points from those of the Rig-Veda) should have been given. Similarly, at III 12, 6, the editor has made several changes quite uncalled for by the sense, because the Rig-Veda version of the stanza reads differently; but we happen to have, in the Nāigeya appendix to the Sāma-

Veda (IV 6 *a*, *b*, and 5 *c*, *d*, or 621, 620 of the whole text), the Sāma-version of it, which agrees (excepting in reading *pūruṣaḥ*) with that of the Upanishad; the latter is accordingly to be restored without doubt or hesitation. Once more, of the second verse in III 17, 7, the editor has taken the liberty of striking out the third *pāda*, apparently because in his view it was a superfluous variant of the second *pāda*. But the two stand peacefully together in Lāṭyāyana, and the rejected one is the preferred one in the Vājasaneyi-version, so that the sacrifice must be pronounced unnecessary and wanton.

It would take far too much time and space to discuss all the editor's emendations, pronouncing upon their acceptability. The majority of those that have no manuscript authority (even apart from the numerous welcome corrections of Roer's oversights and errors) are to be approved with little or no question; some are offered confessedly as only attempts at the betterment of difficult passages, and, even when they are not a satisfactory solution of the difficulties, it will not be found easy to do better. But there are also a few passages for which further emendations may be suggested.

Thus, at VI 2, 3, *vā* is evidently to be emended to *vāi* or to *eva* (by the analogy of the next paragraph, the latter); and the sense is this: 'therefore, wherever it is hot (for this impersonal use of *ṣocati*, compare VII 11, 1), a man just sweats; from heat, namely, thus water is produced.'

At I 11, 1, there appears to be no reason whatever for the subjunctive *vividiṣāni*, and we may confidently change it to *-ṣāmi*; the editor makes a like change of imperative to indicative first person a little later, at 12, 2. Then, after thus saying here 'I wish to know thee,' the aorist *āiṣiṣam* 'I have been seeking' is not at all in place; a slight and facile emendation (*ṣ* and *ṣy* being frequently confounded) makes of it the conditional *āiṣiṣyam*: 'I should (i. e., if I had known thee already) have sought thee; but, by reason of not knowing thee (whether *avittvā* or *avittvā* is read being now indifferent), I have chosen others.'

The use of an optative in a prohibitive sense after *mā* is so rare and anomalous in every period of the language that I should not hesitate at III 16, 2 ff. to emend *lopsiya* to *lopsi*.

At the beginning of I 6, 7, I think that *tasya* (before *yathā*) should be changed to *yasya*, the clause which it introduces being descriptive, like those that precede; the apodosis begins with the following *tasya*.

At the end of I 8, 5, 7, *-saṁstāvam* gives so unmanageable and unsatisfactory a meaning that one may at least conjecture in its place *-saṁsthānam*, though it is hard to see how a reading so distinctly suggested by the context should have been lost.

In II 14, 1, we can hardly avoid emending to *mādhyamdina* and *āparāhṇah*.

If neglected distinctions of active and middle are to be restored, *dadhvasire* at I 2, 7 and *aṣṭrayata* at II 25, 4 ff. appear to be called for. So, also, if we are to rectify the use of *iti*, we should strike it out, I think, at the end of I 2, 9, where it burdens the translator's version, and in VI 4, 6 (twice). 7, where he is not able to render it.

In II 21, 3, *santi* would fill out the metre better than a third repetition of *trīṇi* (as suggested by the editor), which would be contrary to all analogies. In V 10, 9, *tebhis* for *tāis* would rectify the metre.

Finally, of errors of the press not corrected in the notes there are very few. I have noted the following: p. 49, l. 5, read *naḥ*; 73, 13, *hy ātmā*; 82, 17, *hy anyasmin*; 87, 10, *pāpmāno*; 89, 17, *āpnoti*; 94, 6, *ākāṣam*.

Turning now to the Brhad-Āraṇyaka, we find there (as already noted above) a generally different state of things. In the great majority of cases, alterations made by the editor concern only accent, and are almost always acceptable: though at I 3, 18; V 6, 3; VI 4, 22, the accented verb-forms might have been left, as possibly falling under the rule of antithetical accent. On the other hand, there are a number of cases in which alteration appears to be not less called for than in those to which he has applied it: thus, of verb-forms whose accent seems unmotivated, we may further note *didṛkṣante*, I 3, 27; *pūryāte*, I 4, 5; *ābhūt*, II 1, 16; *krāmanti*, III 2, 12; *tiṣṭhataḥ*, III 8, 9 (thrice); *sajyāte* and *vyāthate*, III 9, 28 et al.; *hāreta*, IV 1, 4 ff.; *bhāvatas* and *pāṣyati*, IV 3, 9; *ākaravam*, IV 4, 27 (twice); *āvocas*, VI 1, 5; *aṣṇīyātām*, VI 4, 13 ff.; *ābhūs*, VI 4, 29 (twice); while *bhavati* at II 1, 4 ff. and VI 2, 5 (twice) is better accented, *bhāvati*; and it is unavoidable to emend to *mānyāsāi* at III 9, 26, to *tyamānaḥ* at IV 3, 14, to *rōheyus* at VI 3, 15. 20, and to *rābhāvahāi* and *dādḥāvahāi* at VI 4, 19. As regards noun-forms, etc., the editor explains in his preface that he has sometimes corrected their accent without reporting it in the margin; this is to be regretted, partly because we are thus prevented from seeing how much

further consistency would permit or require his going in the same direction—whether, for example, he should not also have emended *dharmá* (II 5, 11 twice), *vijijñdsā* (III 1, 1), *mārdhan* (III 8, 1), *úgra* (IV 3, 43-44), *ājyá* (VI 3, 1), *vṛṣala* and *vṛṣalī* (VI 4, 12), *pūnyāha* and *dvādaśāha* (VI 3, 1), *sāmīrādhani* (VI 3, 3), *pāpa* (III 2, 14 et al.), *vedā* (IV 3, 22 et al.), *lomān* (VI 1, 16), *śākalyā* (III 9, 28: some of these having also the correct accentuation in other passages). At VI 3, 16 the texts give *madhukā pāṅgya*, and in 17 *mādhuka pāṅgyā*; the editor harmonizes the latter of the two words, but not the former. The accentuation as given is also hardly to be tolerated in the compounds *sārvānubhū* (II 5, 19), *aśanāyāpipāse* (III 4, 1), *ahaṁśrīyas* (VI 2, 7), *putranāman* (VI 4, 26), and the negatived participles *akāmāyamāna* (IV 4, 8), *avādant*, etc. (VI 2, 8-12). As for the participles in *ta* with prefixes, there are exceptions enough, from the Rig-Veda down, accented on the *ta* to make the restorations of more normal accent in V 11, 1 and VI 3, 9 a little doubtful; but we cannot well avoid changing *ápāttam* to *apāttam* at VI 1, 10. As the editor points out in his note on I 2, 5 the familiar fact that the accent *ṛcas* for the accus. pl. is abundantly supported, one hardly sees why he changed it to *rcās*, or why *mūdas* to *mudās* at IV 3, 11, or *dīśas* to *diśās* at III 2, 13; 9, 20 (*diśās* occurs, however, at III 7, 14).

There are a few cases in which the ambiguous system of accentuation of the text as a part of the Śatapatha-Brāhmaṇa has misled the editor. Thus, at the end of I 3, 19, we have to read '*dhipatīh* (not *-tīh*); at I 4, 16, doubtless *kṣuradhānē* (his text has *curadhānē*); at III 8, 9, *nadyāh* (Weber also has *nādyah*); at III 9, 19, *akratā3*; 26, doubtless *adyūh*; at V 2, 2.3.4, *ajñāsisṭā3*; at V 15, 11, doubtless *cakāra* (after *hi*; the case is a rare and important one); at VI 1, 10, probably *abhyavadānyō* (Weber also has *-dānyo*).

The emended accent *āsāu* in VI 4, 11 (thrice). 21 is, of course, only called for by the editor's punctuation; as the manuscripts read, the word is each time part of the foregoing sentence, and so properly accentless.

Of other alterations, we may fairly question *dādati* at V 4, 1 for *dādanti*, the present-stem *dada* being well supported by both Vedic and later usage. At IV 3, 42, the question is how to reconcile the manuscript readings *utsārjad yāyāt* and *utsārjam yāti*—whether by altering the first phrase to *utsārjam yāyāt* or the

second to *utsārjan yāti*. The editor prefers the former method; to me, considering the rarity of the adverbial gerund in *-am*, the latter appears decidedly easier, as well as less removed from the manuscript readings.

One or two suggestions of further amendment may be offered. It is contrary to all good grammar that a verb in the second person singular should be construed with *bhāvān* as subject, as here at VI 1, 5 (*āvocas*). On the other hand, we ought to have '*karas*, and not '*karat* (VI 4, 27), with a relative subject referring to the antecedent *tvām*. At III 9, 28, *akrāmīt* must doubtless be emended to *akramīt*; the long *ā* has blundered into it from the present-stem (the Bombay edition of the Upanishad reads *akrāmat*, impf.). At VI 1, 11, *rādhās* should doubtless be changed to *rādhas*; the editor's suggested reason for the false reading (note, p. 72) is ingenious and probable. At II 4, 10 (and IV 5, 11), the compound *ārdrāidhāgni* 'wet-fuel-fire' is a most implausible one, and the following participle *abhyāhita* seems quite distinctly to call for an instrumental case as adjunct; one may well conjecture, therefore, an emendation to *ārdrédhā* 'gnēr *abhyāhitasya* 'of a fire piled with wet fuel.'

The errata in this text are much more numerous than in the other, owing to the smaller and less distinct type used, and to the additional difficulty occasioned by the accentuation; the editor's anticipatory apology for them in his preface (p. iv) is to be fully and heartily accepted. I catalogue here what I have noted in addition to the four cases corrected at the end (p. 68). Page 1, l. 13, read *nāi*; 2, 16, *prāṇēsū-*; 18, *ātmanvy*; 3, 24, *pāpmānā*; 4, 7, *devātānām*; 19, *mānó-*; 5, 25, *āthā* 'taḥ; 6, 27, *-vāyo* 'jāyanta . . . *piptlikābhyas*; 7, 3, *āthē-*; 8, 17, *kṣatrdm*; 10, 18, *ūpasprṣṭo*; 12, 19, *śrōtram*; 26, *madhyamdḥ*; 14, 23, *māi* 'tasmint; 17, 21, 'hām as-; 18, 8, *ātmānas*; 19, *ayām ātmā*; 20, 20. 26, *ātmā*; 21, 16, *vāi* . . . *etād*; 22, 12, *kāuṇḍīnyāyanāc*; 23, 4, *pañcālānām*; 5, *anūcāndtama*; 16, *hōtā*; 25, 6, *spārṣān vedāyate*; 26, 8, *vāyūr* . . . *-gamayat* (the translation here is made from the false reading *-gamat*); 28, 1, 'bravit; 29, 10, *-ntaryāmy*; 10-11, *-dhivedām*; 15, 16, *sārvāṇi*; 30, 12, *eṣā ta*; 31, 9, *canā* (twice); 32, 2, *sahāsrā*; 8, *sahāstre-*; 9, *etē*; 17, *-syāi* 'tā; 37, 2. 21, *samrāḍ*; 27, *devān* . . . *-ṣabhaṁ sahāsrāṁ da-*; 38, 10, *devā* . . . *-ṣabhaṁ sahāsrāṁ da-*; 13-14, *ācāryāvān*; 17, *hṛdayam ev-*; 40, 15, *pūruṣo*; 42, 23, *etāsyāi* 'vā-; 43, 2-3, *devatvdm*; 44, 15, *-vidyām*; 16, *nāvataram*; 20, *vāyumdyas*; 45, 3, *prāpyā* 'ntam; 11, *ṣāyita*;

22, *prētyā-*; 23, *tād u*; 46, 8, *āyur hy*; 24, *yēṣām*; 48, 3, *hānta*; 4, *hām*; 7, *nā*; 8. 9. 10. 11. 12. 13. 14. 15. 16. 17, *ātmānas*; 24, *brāhme 'dām*; 49, 11. 12. 13 (twice), *evām*; 12, *vēdānām*; 51, 23, *tād vāi*; 52, 6, *tād etāt*; 15, *pāpmānam*; 55, 4, *etāsmiṁs*; 12, *hāi 'vd*; 21, *hāi 'vā 'smāi*; 56, 5, *udīkṣyā 'bhy*; 8, *āpādyāntā*; 57, 12, *vāi*; 26-27, *mriyāte*; 59, 3, *ha vāi*; 13, *saṁvatsarām*; 61, 3, *hutvā mānthe saṁ-*; 62, 2, *utō 'śāsaḥ*; 24-25, *āūdumbaryā*; 63, 10, *yājāmānasya lokō*; 66, 20, *ārīricam*; 68, 3, *ālambāyanī-pūtrāt*.

Coming now to consider the translation, we may first take up certain general points, having to do with both works.

And, to begin with, the style of rendering, notwithstanding its prevailing faithfulness, is on the whole, in my opinion, more periphrastic than is either necessary or desirable. If the translator's leading intent were to set forth the philosophical content of the two treatises, such a style could not be much objected to; but in what aims to be, like this, a Sanskrit scholar's version, a higher degree of literalness was reasonably to be expected. For example, at C. I 2, 1, why not read, with the text, 'saying "with this we shall overcome them,"' rather than "in the opinion that with this they should overpower the demons"? Or, at C. II 3, 1, which reads literally 'a cloud is generated—that [is] the *prastāva*; it rains—that [is] the *udgītha*; it lightens, it thunders—that [is] the *pratihāra*; it holds up—that [is] the *nidhana*,' why should we have instead "the *prastāva* is the forming cloud, the *udgītha* the rainfall, the *pratihāra* lightning and thunder, the *nidhana* the cessation of the rain"? So the customary and lively descriptive phrase 'he who burns yonder' is shrunk into simply "the sun" (e. g. C. I 3, 1), and the corresponding 'he who cleanses here' into "the wind" (e. g. C. IV 16, 1), and *iyam* 'this [earth]' becomes "the earth"; and so on. In such instances as these, there is no perversion of essential meaning, but only a regrettable and, as it seems, quite gratuitous sacrifice of the characteristic flavor of the original. The same is the effect of the innumerable omissions of a demonstrative which the translator commits, often many times on a page, or repeatedly in a single sentence. For example, at C. I 1, 2, instead of "of beings," the treatise has 'of these beings' (i. e. these that we know, or that we see about us: *eṣām bhūtānām*); at II 9, 1, "the sun" is 'yon sun' (*amum ādityam*); at 2, "the *sāman*" is *etasya sāmnaḥ* 'that *sāman*'; at III 13, 1, *tasya ha vā etasya* becomes simply "the" in the translator's

hands—and so not rarely in other cases of double as well as single demonstratives (e. g. *teṣāṃ eṣāṃ*, C. VI 3, 1; *etās tāṣ*, VIII 6, 1). Probably the translator considered the point, and concluded that the excessive demonstrativeness of these treatises was a blemish, which he might best wipe off, as one strikes out the superfluous *so's* and *such's* in a pupil's exercise; but many, I am sure, will hold with me that it is rather a part of their individual coloring, which ought to be preserved. Sometimes his neglect costs him something: so, in the sequel of the passage referred to above (III 13, 6), the text, after describing the five kinds of breath, goes on to say 'these same (*te vā ete* : i. e. the breaths) Brahma-men [are] doorkeepers of the heavenly world' (or, '[are] Brahma-men, doorkeepers,' etc.), while the translator's rendering, "the doorkeepers of the heavenly world are the five servants of Brahma," cuts the statement off from all connection with what precedes. Another similar case is seen at VIII 3, 1. The preceding chapter has treated of various wishes or desires (*-kāma*), and this begins with a reference to them: 'these same desires' (*ta ime ... kāmāḥ*); but the translator says simply "desires," hiding the relation of the two chapters. Now and then he faithfully renders a demonstrative, but I am unable to see on what principle his selection of such cases is made. Occasionally, also, he passes over other words as unessential to the sense: examples are the particles *hanta* and *bata*, in the majority of the cases of their occurrence (why not then in all?). As a natural counterpart to this, we have sometimes unacknowledged insertions, beyond the limit of what appears to me fair; I will notice but a few examples, as it is a matter of casuistry where the line is to be drawn in this department between the legitimate and the illegitimate. It is a small matter that relative words are not seldom introduced to connect clauses whose relation might quite as well have been left undefined, as the text leaves it (e. g. C. IV 4, 5; 16, 3; V 19, 1). But such examples as the following are also not rare: instead of translating *sparṣa* by 'mute' and *ūṣman* by 'spirant' (or something equivalent), as he had just translated *svara* by "vowel," he (at II 22, 3. 4) prefers to say "sounds called *sparṣa*," etc., without putting the first two words into parenthesis, as supplied—as if the treatise itself would use such expressions; and quite similar cases are found at IV 16, 2; V 2, 8. In VI 11, 1 is inserted "with an ax." At VII 8, 1 we have "persons of higher station" interpreted in without notice; at VIII 13, 1, "by an artist"; at IV 3, 6, "gods";

at VI 14, 2, "where he is"; and so on. The cases are mostly of rather trivial consequence, only vexing by their wantonness. But sometimes, as could not well be otherwise, such means are used to help a misunderstanding: thus, at VIII 11, 2, 'does not know himself, that "this is I"' is expanded, and distorted, into "does not know himself; he knows not that it is he"; and, at B. IV 5, 25, the two words *etāvad . . . amṛtatvdm*, literally 'of such extent [is] immortality' (which may most probably mean 'this is all that immortality amounts to'), are not merely stretched, but also interpreted, into "so much and not more can one say about immortality." Other examples will be seen later. This whole method of translation—recasting, omission, and insertion—is beset with danger; it leads to the supplying of essential deficiencies, the smoothing over of difficulties, and the substitution of an interpretation for a version.

Omissions of single words or phrases by oversight occasionally occur: thus, at C. II 11, 1 (*vāk prastāvaḥ*); 21, 2 (*evam*); V 10, 5 (*etam adhvānam*); 24, 4 (*evamvid*); VI 3, 3 (*anenāi 'va jīvenā 'tmanā*); VII 5, 3 (*pratiṣṭhitān*); VIII 5, 4 (*aram ca nyam ca*); 7, 2 (*ubhaye*); 12, 6 (*tasmāt*);—B. I 3, 24 (*tasmād v eva sāma*), 33 (*ātmane*); 4, 8 (*gardabhi 'tarā gardabha itaraḥ*), 19 (*ātmānam eva priyam upāsita*), 29 *sarvadā*; II 2, 5 (*camasaḥ*); III 9, 21 (*cakṣuṣā hi rūpāni paçyati*); IV 4, 17 (*sarvasya*); V 2, 3. 4 (*enam*); 12, 1 (*-antaram*); VI 1, 18 (*vāidyutāt*).

In the important matter of preserving the identity and diversity of terms, urged by me in my former paper—that is, of rendering the same term in the same way in different passages, and different terms not alike—this translation is much more careful and conscientious than any of its predecessors; and though it sometimes lays itself open to objection, I do not find that any of the passages I had marked are of importance enough to be worth quoting especially (one or two examples will be noted below).

Some, however, of the translator's consistently used representatives of common terms are quite new, and of questionable felicity. Thus, the ever-recurring word *loka*, which has always been, to general satisfaction, rendered "world" (*Welt, monde*), he prefers to translate "station" (*Stätte*); the change is hardly an improvement. The more obscure noun *ākāśa*, usually given as "ether," is to him "emptiness, void" (*die Leere*). *Rūpa* 'form' is quite unnecessarily expanded into "form of apparition" (*Erscheinungsform*), which arrogates to it a more exact and technical

character than it can lay any good claim to: why not render *nāman* 'name' as well by "term of appellation"? The suffix *-maya* 'made of, consisting in' is, in my opinion, mistranslated "appearing as" (*erscheinend als*), and that even in passages like C. VI 5, 4; 6, 5, where the proper sense of the element is imperatively demanded by the connection (yet at 7, 6, a precisely similar passage, the translator for once relaxes, and inconsistently, but correctly, renders it by "consisting of"). For *manas* 'mind,' "organ of thought" (*Denkorgan*) is a rather lumbering equivalent (and it sounds Platonic that, at B. IV 1, 15, one "loves a woman with his organ of thought"); but the German has no convenient indefinite term like our *mind*; and *Geist* 'spirit,' which comes nearest it, is in these translations appropriated to the transcendental senses of *puruṣa* 'man'—not very happily, because the relationship between the literal and the transferred renderings is so remote, and the choice of one or the other in doubtful cases (as where the *puruṣa* that is seen in the eye is spoken of—doubtless the little "man," or image) makes so great a difference: perhaps 'person' would be better; but the case is a difficult one, and the addition of the word itself in parenthesis each time after its version is much to be recommended. For the important and critical word *ātman*, in its higher uses, one is obliged to say in German "*das Selbst*," but in English simple "self" is in many cases the better equivalent, since "the Self" hides too much the underlying doctrine, that one's own self is the universal self, subject and object being identical—there being, for example (as it is frequently insisted), no seen thing apart from the seer.

The translator's choice, it may be remarked, between terms that he will translate (sometimes at the cost of long phrases, as at C. II 9, 4; 24, 3) and terms that he will simply transfer, without even a parenthesis or a note of explanation, seems often arbitrary, and not motived by either the importance of the term or its manageableness.

It is one of his idiosyncrasies not to give to the common particle *hi* (there are three or four exceptions in a certain region of B.) its ordinary and simple meaning 'for' (*denn*). Either he (far too often) leaves it out altogether, or he renders it by the asseverative "verily" (*ja*), or (least often and most correctly) by "since" (*da*). He thus disguises, it seems to me, the full naïveté of such frequent demonstrations as (B. I 3, 21) 'breath [is] the essence of the members; for (*hi*) breath [really is] the essence of the members.'

I will now take up, one after another, in the order of the text, some of the more noteworthy of the points in regard to which the translation appears to me to admit of improvement; I begin with C.

And the very first sentence in it is, if I am not mistaken, an example of a slight misapprehension which runs through the whole work. The sentence reads literally thus: '*Om*—this syllable [as] *udgitha* should one worship.' Which noun, now, is the (in this case, objective) predicate? The translator so regards *syllable*, and gives us (making his understanding of it more plausible by leaving out the demonstrative, according to his wont: see above) "let one worship the *udgitha* as the syllable *om*." The difference, it may be said, is very small, like that between $a = b$ and $b = a$; yet there is a real difference whether one starts from the one point or from the other in making the comparison; this is evidenced by the care which is taken almost everywhere (not quite without exception) by the translator to cast the predication into this form—inverting, as I think, the true relation, and sometimes against very distinct evidence to the contrary. In the next paragraph, there is no demonstrative to cast its influence on either side, but the order of words is at least suggestive: I should render 'of these beings earth [is] essence (*rasa*); of earth, water [is] essence,' and so on; the translator gives instead "the sap of beings is the earth; the sap of earth, the water," etc., with inversion of the textual order—and so in innumerable like cases. In the third paragraph the true form is unmistakable; it is pointed out by a common syntactic device, involving a relative pronoun: after the concluding clause of 2, 'of the *sāman*, the *udgitha* [is] essence,' it goes on thus: 'this same, namely (*yat*) the *udgitha*, is the most essential of essences,' etc.; and the translator renders accordingly. Why, then, at I 3, 1 (as in a great many other cases), where the subject of assertion is pointed out in the same way—'he who burns yonder (i. e. the sun), him [as] *udgitha* should one worship'—does he invert the relation, giving us "let one worship the *udgitha* as the sun"? An example of a different kind has been already quoted for another purpose above (p. 418): where the text says 'it rains—that [is] the *udgitha*,' and so on, the translator turns it into "the *udgitha* is the rainfall," etc. Not only the usages of the language, but also the mode of thought of the Hindu of the Brāhmaṇa age, oppose this inversion. Such a Hindu looked into nature in order to explain and account for it

by the parts of the sacrifice and their relations, not the contrary; he says "because this ceremony is thus and thus performed, therefore such and such a thing happens in the world." Now and then, in order to make subject and predicate change places, the translator breaks apart a unitary sentence into two, with an arbitrary insertion to help the process. Thus, C. I 7, 5 reads literally thus: 'now this person (*puruṣa*) that is seen within the eye, he [is] *ṛc*, he *sāman*, he *uktha*, he *yajus*, he *brahman*.' The translator makes of it this: "The *ṛc* is the spirit that is seen in the eye. It [the spirit] is also the *sāman*, the *uktha*," etc. In a similar sentence at III 13, 1, he further, as a consequence of the dislocation, makes an error of reference; it is, word for word: 'as for (*sa yaḥ*) its eastern cavity, that [is] in-breathing, that [is] eye, that [is] sun'; but the translation given is: "The in-breathing is the eastern cavity. This is also the eye and the sun"; and its "this" is *dieser*, as if it referred to "in-breathing" (*der Einhauch*), while it should be *diese*, referring to "cavity" (*die Höhlung*). And similarly in the three following paragraphs. Another case of the same kind will be noted later (C. III 16, 1 ff.). We may find, indeed, a further instructive example in the very first chapter. Here (I 1, 4) simple "what (*was*)" is an utterly insufficient rendering for the repeated superlative *katama-katama*; this means rather 'which one (in any given group of three)'—is, namely, *ṛc*, or *sāman*, or *udgītha* respectively; and the answer follows, that (of a certain trio) 'voice [is] *ṛc*, breath [is] *sāman*, "om"—that syllable [is] *udgītha*'; but the translator says "the *ṛc* is the voice," etc.

But also the second sentence at the beginning is open to objection. It is given thus: "with *om* [the *udgātar*] begins the song." How comes *udgāyati* (lit. 'sings up' or 'out') to signify 'begins the song'? The translator so renders it, to be sure, again at 1, 9 (where he does not give the coördinate *ṣaṁsati* as "begins to recite") and 3, 4 and 4, 1 (the last being a virtual repetition of 1, 1); but he also, at 10, 10 and elsewhere (e. g. B. I 3, 3. 26), renders it "sings the *udgītha*," and that is unquestionably what it everywhere signifies—unless, indeed, *udgātar* means 'one who begins to sing,' and *udgītha* 'the beginning of song'; for the three expressions are correlative; and the comparisons of II 2–20 show that the *udgītha* is the central or principal body of the *sāman* (while the position of *prastāva* in the same comparisons supports the rendering 'begin to sing' given to *pra-stu* at B. I 3,

30). It looks like a Germanism to ascribe a sense of 'beginning' to the prefix *ud*; *ud-ṛc* and *ud-grah*, for example, show it to have the opposite value. The sentence, then, virtually means 'for (*hi*, restored to the text here in the notes, is omitted in translating, as often elsewhere; see above) *om* is in fact the *udgītha*' (more lit., 'for with *om* one sings the *udgītha*'); at 5, 1 *udgītha* and *praṇava* (i. e. *om*) are yet more expressly declared equivalent.

A few more points in the first chapter may be noted, as follows: In the last sentence of 1, "here the complemental explanation of the same," "here" is an insertion, and "complemental" (*ergänzend*) a less happy rendering of *upa-* than *näher*, as used at III 19, 1; perhaps "further" would be yet better. In 3, *aṣṭama* 'eighth' is shown by its position to be part of the predicate, and not appositive to the subject, as given by the translator. In 6, "such a" is not a close rendering of *tad etad* ('that same'); and "a pair," occurring twice, represents once a neut. sing. and once a masc. du. of the original. In 8, *saṃṛddhi* ('success') is not "granting," and is nowhere else so translated. In 9, "makes use of" seems a needlessly inexact version of *vartate* 'proceeds'; nor is *rasena* at the end a genitive (*mahimnā rasena* "for the dignity of [this] essence"). In 10, why render the three successive and coördinate instrumentals by "with knowledge, with faith, and in the possession of (instead of 'with') the Upanishad"?

It would be neither worth while nor practicable to go through the whole text on this scale, criticising things both little and big; we must make a selection of more noticeable matters. In I 2, 2 ff. *vividhus* is not well rendered by "loaded" (*behafteten*: similarly in the corresponding passage B. I 3, 3 ff.), since it means 'pierced'; nor, in 13, *vidāṃ cakāra* by "devised" (*erfand*), since it means 'knew.' At the end of 8, not "that" (*das*) is the stone, but 'this one' (*dieser* [*Hauch*]). At the end of I 3, 7, the insertion "so it is with" is uncalled for; the clause is specificatory to *akṣarāṇi*, just before: 'These syllables, . . . namely *ud*, *gī*, and *tha*.' By following the example of his latest predecessor, and rendering *svarann eti* at I 5, 1 "sounds forth upon his course" (and so in the one or two other like cases in these texts), the translator appears to refuse acknowledgment of the verbal phrase made by putting together a form of *i* 'go' and a present participle, with the sense 'go on doing,' i. e. 'do continually or habitually.' Probably, however, it is an oversight, as the phrase is too well established and too common to be denied (see my Skt. Gram.,

§1075a); and the meaning he here gives is that which would properly be expressed by *yant svarati* (as at IV 16, 1). At I 6, 1, the literal rendering is 'this [earth is] a *ṛc*, fire a *sāman*: that is (i. e., there you have, there is an example of) a *sāman* imposed upon a *ṛc*': and so in the following verses; I do not see how *tad etad* can mean "in this manner," as the translator makes it. At 8, *hi* cannot be, where it stands, a mere asseverative, repeating or strengthening *tasmāt*; it necessarily marks a new clause. It has been taught just above that 'its name is *ud*': now we are told that 'for that same reason [one is called] *udgātar*, for (*hi*) he is the singer (*gātar*) of it (i. e., of *ud*)': it is a word-play on the name *udgātar*. In 7, 6 and 11, 7, *gāyanti* with accus. means rather 'sing of' (so translated at III 12, 1) than "sing for" (*vorsingen*). In 11, 5, *abhi* twice receives the impossible rendering "with." At 12, 1, 3, why should *vā* mean "otherwise called," instead of simply 'or'? It is probably a case of doubtful identity, rather than of doubtful name, of the authority quoted.

In the second book, at 15, 2, *varṣantam* is inadvertently rendered "rain," instead of 'him who rains' (the rain-god, Parjanya). At 21, 1, "Agni" is an oversight for 'fire' (cf. III 15, 6 et al.). At 22, 3, "belong to Indra's personality" seems an unmotivated paraphrase of 'are Indra's selves (*ātmānaḥ*).'

In the third book, "*nach hinten gehend*" is an unacceptable translation of *pratyañc* at 3, 1, as "*nach links gehend*" of *udañc* at 4, 1. *Sakṛt*, at III 11, 3 (also at VIII 4, 2) is rather 'once for all' than "all at once." At 5, 6, the connection seems to me not made clear: *idam tad* in 5 is 'this,' and not "so," and the first clause of 6, and only that, belongs with 5: thus (to such a person, and) 6. 'not to any one else soever: were he (i. e., the latter) to give him the earth . . . , that (the *brahman*) is more than it (than such a gift).' At 12, 2, why should *atīṣṭyate*, which means 'falls beyond,' or 'off from' (the earth), be rendered "comes out"? at 6, "the totality of the immortals" is a curiously broad paraphrase of simple *amṛtam*. In 13, 4, *vyuṣṭi* is probably 'brightness'; certainly "grace" (*Anmuth*) is not to be accepted for it on the authority of the commentator. At 16, 1. 3. 5, by his usual inversion of subject and predicate, and with the help of an important insertion, the translator alters much for the worse the meaning of the text. His version is "and the Vasus are the breaths. The Vasus verily harbor (*vāsayanti*) everything"; but "and" and "Vasus" (second time) are not in the text, which reads 'the

breaths verily are Vasus, for they harbor this all': that is to say, the Upanishad is not concerned to give an etymology of *vasu*, but to point out why, from their action expressed by the root *vas*, the breaths also are properly called *vasu*, and so may be identified with the Vasus. And so in the other two paragraphs: compare the corresponding statements in B. III 9, 4-6, where the translation gives, though perhaps not unmistakably, the right sense. In 5, also, *ādadate* is rather *zu* (than *mit*) *sich nehmen*.

In the fourth book, at 1, 3, the translator's interpretation of the obscure epithet *sayugvan* as 'infected with [the itch]' is more ingenious than savory; I do not feel that we are obliged to accept it. In the following difficult paragraph, it seems unlikely that *enam* is antecedent of the subsequent relative clause; I should prefer to make a principal stop at *kurvanti*, rendering after it 'he who knows what he knows—he is thus spoken of by me.' A little further on, as later (also in B.), *are* is rendered by "my dear," although it is doubtless by origin vocative of *ari* 'enemy,' and at any rate is used only in objurgatory or contemptuous address, or to one of acknowledgedly inferior station (as by Yājñavalkya to his wife). The text-emendations in chapter 2 are ingenious, and, though they leave difficulties, I have no noteworthy improvements to suggest. I find it especially hard to believe that the exclamation *ahaha* should, like *dhik*, take an accusative quasi-object. Moreover, "be it thy business to concern thyself with the cows" appears a hardly admissible translation of *tavāi'va saha gobhir astu* (3); we want (cf. V 3, 6) a separate subject supplied for *astu*, and *saha gobhis* would then mean 'along with the cows,' i. e. 'and the cows as well.' In rendering *upa-ni-pat* at 7, 2 and 8, 2 "come flying toward," the *ni* has been overlooked; it means 'alight by.' At 9, 2, *pratijajñāu* is rather 'acknowledged' or 'confessed' than simply "answered"; the emendation to *eko* is good and acceptable, but the translation "but also only he alone" seems greatly exaggerated. In 10, 1, "*dachte daran . . . zu*" is a somewhat unsuccessful attempt to render *ha sma*, which is, I think, better treated as a misreading, unintelligently repeated into this clause from the one preceding; in a similar case at B. V 13, 2 the translator wisely omits. At the end of 10, 5, *kha* is added in parenthesis after *Leere*, apparently by an oversight, as the word in the original is *ākāṣa*. In 11, 2, *pāpakṛtyā* is rather 'the doing of evil' than "an evil deed." At 14, 1, *gati* is rendered by "the sequel" (*das weitere*), as at I 8, 4. 5 by "recourse" (? *kā sāmno*

gatiḥ "worauf geht das *Sāman* zurück"); both seem forced and unsatisfactory. In 14, 2, a sentence or two are rather blindly and awkwardly translated; perhaps better thus: "who then should have instructed me, sir?"—with these words he in a manner denies it (I do not see why the historical present may not stand unamended in this parenthesis)—"why, these of such [or such] other appearance"; with these words he intended the fires.' And the following *pratijajñe* is again 'confessed.' In 15, 5 (and so elsewhere), *udañ* used of the course of the sun is rather 'in the north' than "toward the north": that is, from equinox to equinox, not from solstice to solstice. In 6, *āvṛt* and *āvarita* cannot possibly mean in one clause two so diverse things as "return" and "intercourse"; *āvaritam* is cognate accusative: 'do not come back this human return.' In 16, 3, "is annihilated" is rather strong for *hiyate* 'is left.' At the end of 2, how does *vy-ava-vad* come to mean "begin to speak"? *vy-ava-i* does not mean 'begin to go,' nor *vy-ava-dhā* 'begin to put'; *vy-ava-vad* seems plainly to be modeled upon these two common combinations, and so to signify 'interpose the voice, interrupt.' At 17, 1, *abhyatapat* is rendered by "*bebrütete*," and then *tapyamānānām* by "*sich erhitzend*," the correlation of the two expressions being thus effectually disguised. In the verse in 9, the translator (in accordance with the commentator) gives *kurūn* the impossible sense of "performers of the sacrifice"; why 'the Kurus' are not equally the better for protecting care is not easy to see.

In the fifth book, at the end of 2, 6, *idaṁ sarvam* should have, I think, its usual sense of 'this universe' (*dieses All*) rather than of "all this" (*alles dieses*). Although *dhimahi* may in modern Sanskrit be properly translated "we meditate on," because it is misunderstood to mean that, surely it is an anachronism so to give it in the Upanishad (as here at 2, 7: compare B. VI 3, 12, where it is correctly rendered). The dual *vyāvartane* in 3, 2 means rather the separation of the two roads (cf. B. I 5, 2) than their "windings" (*Wendungen*). The analogy of 10, 5 shows that in 10, 1 (and doubtless also wherever it occurs in the treatise) *abhi-sam-bhū* has its natural meaning of 'turn into, be converted into, become,' the failure to recognize which has led to many mistranslations: e. g., of RV. X 18, 8 c, d. In 10, 8, the editor's insertion of *iti* is, I think, uncalled for; and *tasmād* means 'of it' let one beware (not "therefore"). At 11, 2, 3, the causative *sam-pādaya* 'come to an agreement or understanding' is insufficiently

represented by simple "say"; nor does "everywhere extended" (*überall verbreitet*) seem a well-chosen rendering for *vaiṣvānara* (lit. 'common to all men'), which is, as a common technical term, often well enough left untranslated. At 18, 1, *prīthak* hardly means "as an individual thing," but rather 'in individuality,' as this, that, and another individual thing. In 19, 2, by rendering *anu* "after that" (*nachdem*), the translator ignores its peculiar and pregnant sense 'along with and in consequence of'; he gives it better at VIII 9, 2 as "with."

In the sixth book, at the very beginning, the sentence "Çvetaketu was an Āruṇeya" (to a statement of which kind no analogy can be found, I believe) ought doubtless to be changed to 'there was [one named] Çvetaketu Āruṇeya.' In 1, 4-6 (numbered 3-5; one paragraph-division has been overlooked in the translation), of which the difficult content is here put in much better shape than by previous translators, the version, or at least the punctuation, conceals the fact that all three paragraphs (after the first sentence of 4) are protases to which the last sentence in 6 is apodosis, the two last clauses in 4 and 5, and their correspondents in 6, being parenthetical: thus, 'just as, my dear, by one lump of clay everything made of clay may be understood, a modification [being] a process of speech (lit. 'an undertaking by speech': i. e., something merely nominal), the real name [being] simply "clay"; 5. just as . . . 6. just as . . .;—so, my dear, is that doctrine.' At 8, 1, it seems wholly anomalous to give to *-anta* the meaning "condition," which it has nowhere else; I should prefer to translate it literally, 'end' or 'border,' casting upon the treatise itself the responsibility for the resulting obscurity. In this same chapter (and once or twice elsewhere: so B. II 1, 18), *nāma* is rendered "it is said that"; it must be rather, as usual, simply 'namely.' In paragraphs 3-6 we have a series of parallels, starting from the natural process of the shooting up of a spathe from a 'root' (*mūla*); but by putting "point of departure" in place of 'root,' even at its first occurrence, the comparison is quite obscured. In 9, 3 (and 10, 2), a passage which, were its meaning more clear, ought to be of importance for the doctrine of transmigration, the critical phrase *tad ābhavanti* is rendered "that they continue to be," which seems to me wholly indefensible; the verb has no right to any such sense; 'that they come to be' (i. e., into that condition they come from some other) is much more likely to be right. A note, or a mark of question

in the translation, or the quotation of the original after it, were much to be desired in such a doubtful case—and, indeed, would be well applied in many other passages, where the translator, perhaps, has the aspect of being more confident than he really is. In 13, 2, *abhiprāsyāi 'nad* (for -ṣy-) seems a good and acceptable emendation; but the phrase cannot possibly mean "set it aside," as here rendered; it is literally 'casting forth unto' something, and appears most probably to signify 'adding more water to the salt solution'; for, when that is done, it is still said 'that [same thing: i. e., its tasting salt] constantly happens': to assume with the translator that something has been lost out of the text seems a proceeding of unnecessary violence. At 16, 1, *hasta-* 'by the hand' is without any apparent reason turned into "by the arms."

In the seventh book, "mightier" (*mächtiger*) is a not well chosen rendering for *bhūyas* 'more,' at 1, 5; 2, 1, etc. In 3, 1, *anu-bhū* is given as "enclose" (*umfassen*), and this is made the leading meaning in the Petersburg lexicon, with a reference to this passage alone; but I quite fail to see on what grounds; it appears rather to signify here 'be aware of, sense,' in accordance with its more common though secondary use elsewhere. *Citta*, 5, 1 ff., is rather 'thought' than "understanding" (*Verstand*); but this whole ascending series is, like every other like series or climax in Hindu literature, too wanting in concinnity and force for its members to demand exact translation. At 8, 1, "runner" (*Läufer*) seems a strange rendering of *utthātar*, and not at all helped by the reference to the obscure expression in Atharva-Veda IX 4. 14.

In the eighth book, at 1, 5, the "this" (*dieses*, first time) which neither grows old nor perishes is doubtless the *brahmapura*, not the *brahman*, which has nowhere been mentioned; the preceding *asya* must refer to the heart, or be understood in a general way, as 'one's.' At the end of the same paragraph, a more literal rendering would not only, I think, be truer in itself, but also suggest more distinctly the apodosis which has to be supplied: thus, 'for just as here (in this world) human beings (*prajāḥ*: perhaps rather 'subjects,' of a king who leads them to a new territory) settle down according to order, [and] whatever direction their desires take them to, what region, what piece of ground, that same they severally live upon'—so, we are to understand, is it also in the other world; one's desires determine his condition there. And (paragraph 6 being parenthetical, perhaps a later intrusion) the next chapter goes on to point out sundry ways in which what one longs

for arises about him. The understanding of the chapter depends very much on that of the difficult word *saṃkalpa*, a word which is wont to be more variously and more helplessly rendered by the translators than almost any other term of kindred meaning—even in some measure by the present translator, who just above (I, 5: also in other places) makes it “design” (*Absicht*), and here (also in other places) “will,” while in B. I 5, 9; II 4, 11 he renders it “decision” (*Entscheidung*). One must always, it seems to me, bear in mind its etymological sense, which is that of ‘shaping or fitting together’; it designates properly the constructive faculty, the forming or devising power and its products, the imagination and its imaginings. Hence “design” was well enough, but “will” and “decision,” I think, not to be approved; save for its periphrastic heaviness, ‘creative imagination’ would suit well here: ‘if he becomes desirous of a Fathers’ world, straight out of his creative imagination rise up together Fathers; endowed with that Fathers’ world he is happy’; and so in the following paragraphs (cf. B. IV 3, 11). And the concluding paragraph, repeating in part the phraseology of I, 5, shows clearly that the whole chapter is virtually the apodosis which we missed there. In 3, 2, the insertion (in parenthesis) “in sleep” appears quite uncalled for; I see nothing in the context to suggest it. At 4, 2, the translator seems to forget that *naktam* is an adverb, and converts it unnecessarily into the subject of the sentence. At 5, 1, the clause “if one has earnestly willed it” is a very ponderous paraphrase of *iṣṭvā*, and the less to be approved as *iṣṭvā* doubtless means ‘having sought,’ and is to be construed with *brahmacaryeṇa*, ‘having sought by means of Vedic studentship’: compare the corresponding close of the next paragraph. The translation of 6, 1 is open to various objections. It runs thus: “if it is said that the veins of the heart consist of very fine reddish brown, white, blue, yellow, and red material, so is also the sun reddish brown, white, blue, yellow, and red.” Here, as usual, a whole series of demonstrative words is left out (*etās*, *asāu*, and four times *eṣa*); the connective “so . . . also” is inserted; *iti*, which is certainly better regarded here as otiose (see above, p. 411) is rendered by “if it is said that”; and *tās*, which ought to break up the protasis into two clauses, is overlooked. Further, the translator emends *aṇimnas* to *aṇimnā*, saying in a note (p. 107) that its construction as genitive with *sthā* appears to him impossible. Difficult it certainly is, yet at VI 12, 2 he passed without a protest the same

construction, and with the same noun; doubtless the two are to be regarded as sufficiently supporting one another. The literal rendering of the paragraph is as follows: 'now as for (*yās*) these (*etās*) veins of the heart, they (*tās*) arise from (lit. stand of) reddish brown minuteness, from white, blue, yellow, red. Yon (*asāu*) sun, forsooth, [is] reddish brown; it (*eṣa*) [is] white, it blue, it yellow, it red.' It is a point of very small consequence, yet one cannot but ask why *āsīnās* 'sitting,' at 6, 4, should be translated "those standing." In 10, 2, 4, the analogy of B. IV 3, 20 is doubtless enough to establish *vicchāyayanti* as the true reading, instead of *vicchādayanti*; but why need we take it as a denominative of *vicchāya* 'shadowless'? and, even if we do, why should we understand it to mean "put one in a tight place (*in die Enge treiben*)"? how, namely, should an elephant (in B.) put one in a tight place? To me it seems much more natural and easy to take the word as causative of $\sqrt{chā}$, and render it 'cut or' tear in pieces.' At 11, 3, *etat tad yad āhuḥ* is not precisely "in relation to this, people say," but rather 'this [is] what people say': that is, this is what is referred to when people say so and so.

We turn now to take up, rather more briefly, the points in B. which appear most to invite comment. In the first book, at 2, 1, I am far from being persuaded, with the translator, that the Petersburg Lexicon is in error, and that *tan mano 'kurutā 'tmanvī syām iti* means "this appropriated to itself an organ of thought in order to have a self," instead of 'that formed the purpose (more lit. made up its mind) "I would fain be one possessing a self"; the former rendering appears to me quite too pregnant. The parallel passage in TB. referred to (II 2, 9') is also, I think, best translated 'that, being non-existent, formed the purpose "I would fain exist."' In the same paragraph, it is doubtless by an oversight that *ajāyanta* is translated by the same phrase as *abhūt* and *bhavati*, just after. In 2, *taṭṭa* is rendered quite otherwise than in 6, and not so well. It is taking, I think, far too much liberty with the text to substitute "the two neighboring intermediate directions" for 'yonder one and yonder one,' as twice in 3. *Abhi-man* is only very coarsely represented by "slay" in 5, and *prati-ūh* by "abandon" in 8. In 8, also, and in a few other places, initial demonstratives (here *tāv etāu*) are wrongly rendered by "so much for" (*so verhält es sich mit*); they are more specific: 'these (as just defined) are *arka* and *aṣvamedha*; this, again, is the one divinity.' At the beginning of 3, 1, better 'of two sorts [were]

Prajāpati's creatures, [namely] gods and demons.' In 9, consistency with the treatment of like cases elsewhere requires the insertion of *ayam* in parenthesis before *inmitten*, since it is from *ayam* and *āsyā* that *ayāsyā* is intimated to be formed. If the usually omitted demonstrative *asāu* is, by exception, to be translated, it should not be, as in 15, by "this" (*diese*). At 19, two clauses are fused into one; read rather 'those gods said: of such extent, forsooth, is this universe as food; that hast thou sung into thine own possession; give us an after share in this food.' In 21 we have (save the frequent omission) a fairly complete conspectus of the way in which *hi* is treated: once it is *da* 'since'; once it is *ja* 'surely'; once it is (redundantly) *denn . . . ja* 'for surely.' In 26, "Soma" seems too arbitrary a substitute for *rājan* 'king'; we might at least have 'king [Soma]'; whether *tyasya* can mean "of me" is extremely doubtful; and "than what I sing it with" is much more than a version of *itas*. In 27 and 28, we miss the additions in parenthesis of *svara* to "tone," and of *suvarṇa* to "gold," to indicate the play upon words intended by the text. In 33, the clause 'this same is a world-winner' is wrongly treated as part of the promise to 'him that knoweth thus.' At 4, 5, the customary omission of a demonstrative is especially conspicuous, in the rendering of *imam evā* "*tmānam*" by simply "*sich*." In 11, *iti* probably accompanies a gesture, 'thus' (as I show it), not "in the following manner" (as described). In 14. 23. 26, my proposal (in the previous paper, p. 23) of 'super-create' as a technical rendering for *ati-srj*, used in the sense of 'create something superior to the creator,' is, I think, preferable to the translator's indistinct and inconsistent "higher creation" (*höhere Schöpfung*) and "ascending creation" (*aufschreitende Schöpfung*). In 16, considering that *viṣvambhara* (lit. 'all-bearer') is not elsewhere known as a name for 'fire' (it certainly has not that sense at AV. II 16, 5), and has no apparent applicability as such, it is taking things quite too easily to change 'as a razor might be deposited in a razor-case, or a *viṣvambhara* in a *viṣvambhara*-nest' into "as a razor or fire, when these are put into their cases"; *viṣvambhara* may perhaps mean here some kind of insect, in accordance with its later use; at any rate, since the point of comparison is the invisibility of the things encased, 'fire' is an extremely implausible explanation, almost seeming to refer by an anachronism to a modern match-box. A little further on, the close of paragraph 18 is mistranslated, as it was in the Sacred Books of the East

version, *evam* being taken as introducing the promise to a knower, instead of as being apodosis by itself to what precedes (as below, in 26). I explained the construction in my previous paper (p. 25), and the matter is so clear that I have no idea that the present translator has deliberately rejected my version; it is only an oversight on his part. In 21, *ātmānam* seems plainly to mean 'himself,' not "the Self." Toward the end of 23, the phrase *svaṁ yonim* is inadvertently rendered twice over; its second rendering (*seiner Geburtsstätte*) is the one that needs to be struck out, the mark of punctuation in the text being in the wrong place. In 25, *puṣyati* is translated as if it were causative, *poṣayati* (and again similarly at VI 4, 23). Paragraph 27 is obscure and difficult; but it is clear that in some points, at least, the translator's treatment of it is unacceptable: *tad etad* (as above, p. 431) is not "so it is with," but 'that same [is]'; and the instrumentals, *agninā*, etc., are not to be rendered as nominatives, coördinate with *brāhmaṇaḥ*. The sentence reads literally: 'through Agni it (*tad*: omitted by the translator) became Brahman among the gods, the Brāhmaṇa among men; through the *kṣatriya* (better *kṣatreṇa* ?) [it became] *kṣatriya*,' etc. In 5, 7, *dhiyā-dhiyā* seems to me to mean 'by every kind of device,' rather than "with continual meditation": compare TS. II 6, 6', where it is used of the catching of fish. In 8, "elsewhere with my organ of thought" is a rather formidable paraphrase for 'absent-minded' (*anyatramanas*). In 27, rather 'that is divine speech by which whatever one says comes true.'

In the second book, first chapter, the concluding clause of 4 is ill translated if those of 7 and 9 are well translated. In 6, "his opponents" is an unnecessarily inaccurate version of *anyatasya*, 'people from elsewhere.' "Touched" in 15 is very weak for *āpeṣam*. *Tāni*, neut. pl., at the beginning of 18, cannot signify "the knowledge of the breaths," as explained by the translator in parenthesis; but its relation is so obscure that it perhaps requires emendation to *tān* (breaths). In 19, rather 'where he goes about by dreaming, those are his worlds.' Why should *upaniṣad* in 23 mean "secret designation"? If in 2, 1 *ādhāna* is "case" (*Behälter*), *pratyādhāna* can hardly signify "place of deposit"; it must be something more directly correlative (*prati*) to *ādhāna*: perhaps the other part, or cover, which makes of it a complete encasement; but the paragraph is an intentionally dark saying. It sounds strangely that in 4, 7-9 *grah* is suddenly rendered by

packen, which the translator nowhere else uses for it; as the idea is 'get hold of' in the sense of 'comprehend,' *packen* seems very ill selected here. In 11, *ekāyana* seems to me rather 'sole channel' than "gathering-place." In 5, 18, *pūras* is three times rendered "first," as if it were *purās*; the riddle of the verse is not to be satisfactorily solved by any so violent proceeding.

In the third chapter, "house-priest" for *hotar* at 1, 4 is doubtless an oversight. In 5 ff., it seems uncalled for to alter 'death's grasp' into "all-grasping death." At the end of 8, "regular numbers" is a curious paraphrase of *sampadas*. In 2, 1 ff., "a mightier seizer" is unsatisfactory for the sphere of action compared with the activity itself as "seizer"; perhaps *atigrahā* is rather a prepositional compound, 'that which goes beyond the seizer,' is something more extensive and includes it. At the end of 10 the version is unacceptable, but it is perhaps the text itself that is faulty. To the question 'of whom is death the food?' comes the answer 'fire verily is death, [and] it is the food of (i. e., is devoured or extinguished by) water': what then follows, *dpa punarmṛtyūṁ jayati*, seems the beginning of another statement, left incomplete; probably we should fill it out thus: 'he conquereth the second death [who knoweth thus]'; this is precisely the combination that is used a little further on, at 3, 2. At 3, 1, "Kāpya Patañcaia" is an oversight for 'Patañcala Kāpya' (as correctly given at 7, 1). In this and the following paragraph (3, 1. 2), by rendering *abhavan* "gerathen seien (or waren)," the translator is for once untrue to his general carefully maintained principle of distinguishing the imperfect and aorist. It is difficult to believe that the text at the end of 4, 1 is not corrupt; if it must be accepted as it is, it would probably better be translated thus: 'by what should he be a Brāhmaṇa? By what he is [so], to that does he who knows this become like.' I do not see the propriety of translating *-putra* by "prince" in 8, 2. Again, as *akṣara* everywhere else means simply 'syllable,' and is very common in that sense, to render it "imperishable" in 8, 8-11 seems to call for at least an explanatory parenthesis, if not a note. More probably, the use of the word here implies a mystic doctrine akin to that of the *logos*, rather than a reversion to a (very questionable) etymologic sense. At the end of 8, *aṣṇoti* is translated as if it were *aṣṇāti*. In 11, something to indicate that "seer, hearer," etc., are not masculine but neuter would have been acceptable. Such versions as, in 9, 3, "this number only expresses their

majesty," for 'these are merely their greatnesses,' appear to me undesirably if not reprehensibly free; but, in various kind and degree, they are common in this translation (more so than in that of the other Upanishad). If *yo 'yam pavate* 'he that cleanses here' is generally shrunk into "the wind," one wonders why it is expanded at 9, 9 into "the wind that blows," and immediately after (10) paraphrased by "he who blows." In 10, *adhyardhnōt* is a misprint for *-ārdhnōt*; and why should it be taken to mean "expanded itself"? unquestionably it should receive its ordinary interpretation as 'succeeded, thrived,' the *adhi*, even if combined with the verb (and the accentuation would allow of understanding it as independent, *ādhi*), having only the office of further defining the locative sense of the preceding *asmin*; apparently the comment here has warped the translator's judgment. But a much worse example of this is seen in 11 ff.; no one but a Hindu commentator ought to be caught rendering *-loka* by "power of vision"—as if this extremely common word, with its various and often mystic applications, had here for once a totally different derivation (from *√ lok* 'see') and meaning. Many a time and often above we have had the 'person (*puruṣa*) in the eye' spoken of, and here we read of a person (*puruṣa*) who is *cakṣurloka*, or 'has his world (or his "station," as the translator prefers) in the eye'; while, without a word of warning to the reader, the translator turns it into "with the power of vision of the eye"! A slight change of accent merely would give the text a decidedly more acceptable form: 'that person whose place of support is the earth, whose world [is] the eye (or sight), whose light [is] the mind,' etc. It is only an oversight, but a rather serious one, by which in 25 *dhruvā diś* is rendered by "zenith," its precise opposite. In 28, the clauses are, I think, not quite exactly represented, partly on account of the translator's curious prejudice against rendering *hi* by 'for': we are told that this self is to be defined by negatives: '[namely, as] incomprehensible, for it is not comprehended (*grah*); [as] indestructible, for'—and so on.

In the fourth book, at 1, 1, "gave audience" is a rather full rendering for the simple 'sat' of the text. In 1, 2 ff., 'for what would be the use of' is paraphrased into "since verily it would be all over with," and, in 6 ff., 'what is knowingness,' etc., into "what is meant by knowledge," etc., the translator appearing to take special satisfaction in recasting instead of representing. Is not *hastyṛṣabha*, in 4 ff., rather 'having an elephant for bull' (i. e.,

to the herd of cows is added an elephant instead of the usual bull) than "having an elephant-like bull"? In 3, 12, the prefixes *abhi-pṛa* are certainly ill represented by "ab-." At 3, 22, *atic-chandas*, lit. 'hypermetric,' is doubtless an obscure and difficult epithet; but how is one helped over the difficulty by translating it (after the commentator) as "free from longing," which it cannot possibly mean? In the same paragraph, 'in it (i. e. in this form of being) a father is not a father,' etc., is turned into "then is the father no longer a father" (with an exceptional violation, it may be noticed, of the translator's general practice as to subject and predicate; he ought consistently to say "one no longer a father is a father"), and so on; and the concluding phrase of the series, which, so far as appears, is entirely parallel with the rest—namely, '[in it] one unaffected by good [is] one unaffected by evil'—he turns, by the unacknowledged addition of connectives, into "then is he not affected with good, and also not affected with evil"; and the conclusion, 'for then hath he got beyond all pains of the heart,' is, by the usual omission of *hi* 'for,' made correlative to the preceding (altered) clause: "then hath he overcome all sorrows of the heart." Another piece of commentators' wisdom we have in 31, where *salīla* 'sea, ocean' is translated "there surges" (*es wogt*); the sentence is a mysticism, and hardly explainable without emendation; but the proper way to treat the case is not, I think, to make such an impossible substitution, without even a note to point it out, but to translate literally, and leave the responsibility where it belongs. At 4, 8, the rendering of *līṅga* by "*gekennzeichnet*" is quite incomprehensible to me; the word appears to belong with the *tad* next preceding: '(arrives at) that mark (i. e., goal).' At 19, the word *vidvān* is inadvertently omitted; the meaning is not "I hold [to be]," but 'I think myself to know.' In the marginal notes to p. 70, the reference should be to Kathop. IV 11. In 20, *yasmād arvāk* cannot mean "before whom"; it might be 'from whom' or 'in dependence on whom.' The fourth pāda of this verse would have been a good place for disregarding *hi* in translating, since it appears to be here a mere verse-filler (*pādapūraṇa*); but, if rendered at all, it must be taken as qualifying the verb: 'for the gods worship,' etc. Another wrong combination of connectives is found, if I am not mistaken, in 27; the twice-repeated *atas* 'hence' cannot be a single general introduction to the sentence, but belongs to each clause, and helps to explain the use of the imperfect in both: "hence I did

good"; "hence I did evil"—since (*hi*) both these he, immortal, gets beyond, [therefore] good and evil trouble him no more,' etc. At 5, 13, read rather thus: 'as a mass of salt has neither an inside nor an outside, but [is] all of it a simple mass of savor'; the alteration to "has nothing [different] in itself, and nothing [different] outside itself,' etc., seems to disguise rather than to explain the meaning.

In the fifth book, the verse at the beginning is not acknowledged as verse either in the text (as already noticed) or in the translation (the marginal note to the paragraph should refer to C. IV 10, 5 [not 15]). Per contra, in 3, 1, the introductory words are wrongly regarded as metrical, and are mixed up in the translation with the real verse that follows them (the reference given to VS. belongs only to the prose; in place of the RV. reference for the verse, or at least in addition to it, should be given VS. V 36 et al.). It might have been better to point out in both paragraphs the renderings that are purely conjectural, or even contrary to usage (as "breath" for *vāyu*). In 5, 1, it seems to me that the translator's free handling covers a misapprehension of the sense; the text reads literally thus: 'he who knows thus that great first-born prodigy, [that, namely,] truth [is] *brahman*, he wins these worlds; won, forsooth, shall yonder one (i. e., world) be [by him] who knows thus that great first-born prodigy, truth [is] *brahman*; for truth, verily, [is] *brahman*.' The correlation of 'these' (*imān*) and 'yonder one' (*amum*) seems plain; *amum* would not be used as simple antecedent of the following relative, nor is there any indication of interrogative value in the clause that contains it. In 4 and 5, *Bhūr* is an oversight for *Bhūs*, as is always read elsewhere. So in 8, 1, (in the interior) "of the heart" is an oversight for 'of the self' (*ātmani*). At the end of this paragraph, there is pretty plainly a defective text: the statement is made that 'this same (*sa eṣa*: i. e., *puruṣaḥ*) [is] controller of all, lord of all, master of all; [he] governs all this, whatever it may be'; but the repetition of this, or of a part of it, as the usual promise to one 'who knows thus,' is wanting. In 13, 3, the translator omits the closing quotation marks, which should show how far he conceives the words of the speaker to go; but his version indicates that he would make them include all or nearly all the rest of the paragraph—which would, I think, be wrong, as the *iti*'s show: thus, 'to him he said this, [namely] "*vi*"; now food is *vi* . . .; [and he said] "*ram*"; now breath is *ram*'—and so on. In 14, 1,

vīra is inaccurately rendered "son." At 15, 8, read rather 'this *sāvitṛi* some recite [as] an *anuṣṭubh* (i. e., with four *pādas*) . . . ; one should recite it simply as a *gāyatrī* (i. e., with only its regular three *pādas*)' (in this paragraph, *vorsprache* is doubtless a misprint for *-chen*). In the second sentence of 10, the translator has omitted to add in parenthesis *apad* and *na pad*, to exhibit the pun; he also renders *pad* as if it were *pat*: read 'footless (*apad*) art thou; for thou goest not (*na pad*).'

In the sixth and last book, the translator gives the first half of the verse in 1, 4 as it ought to be in order to accord better with what precedes, rather than as it actually reads, which is 'two tracks of the Fathers did I hear of, [namely] of gods and of mortals'; if the authors of the treatise did not mind the discordance, we need not do so. In 8, the sense appears to me to be missed, chiefly in consequence of assuming that *tu* 'but' can mean "then": better translate thus: 'acknowledged by me is this boon (i. e., it shall be as if I had actually received it); but the words that thou didst speak in presence of the boy, those say to me.' In 3, 3, a literal version would have been much better than the strange expression "with the verse RV. X 121, 10"; besides, the verse is not taken from RV., but from VS. (X 20; XXIII 65); no White Yajur-Veda text would quote by a *pratika* from the Rig-Veda. In 14, "has gone away again" is what the text ought to read, instead of 'having come' (*etya*); emendation to *itvā* (a similar case was emended at C. III 11, 1) appears to be called for. In 4, 12, "new" is inadvertently written for 'old'; and in 14, also, the translation of *piṅgala* by "with reddish eyes" (like *lohilākṣa* in 15) must be an oversight. The anomalous *viḥiḥiṭha* in 17 is of doubtful signification; but it appears to me to point to *√ji* 'conquer' rather than to *√gā* 'sing'—if it is to the latter root that the translator's rendering, "famous" (*berühmt*), is to be traced. The distinction in 17 of *ukṣan* and *vṛṣabha*, as depending on age only, is new, and interesting if true. *Prasava* in 18 is not well represented by "command," unless *Savitar* also means 'commander.' In 29, is not *paramā kṣāṭhā* rather the 'furthest goal' than the "highest summit"? In note 2 to p. 98, read Açv. Grh. I 15, 9. In the note on p. 99, the translator once more ignores the position of B. as a Yajur-Veda treatise, by referring the verse quoted in 4, 28 to RV., with which its text disagrees, rather than to VS. (XXXVIII 5), with which it agrees.

The notes in both volumes concern chiefly the text; many of

them have been already referred to, directly or implicitly, in the criticisms given. I have also expressed my regret that notes to the translation are not more liberally furnished; a difficult text, full of points of doubtful interpretation, can hardly be rendered to satisfaction without help of such a kind. A further comment or two may be added. I do not know of any good evidence that a verb is accented in Sanskrit because its meaning gives it a certain prominence or emphasis (as is assumed in C., p. 98, note to 11, 21); such value, if taken account of at all, is provided for rather by the order of the sentence; and so also with the *a*-forms of the demonstrative (B., p. 71, note to 52, 10): if emphasis is desired, there are plenty of other pronouns to signify it. The law of accentual change in successive ablatives which (B., p. 70, note to 22, 8) the editor thinks he gets a glimpse of seems too strange in itself, and too absolutely unsupported by anything else in the Sanskrit accent-system, to be worthy of serious attention. In the preface to C. (p. v), the assumption is plainly made that a Hindu sage of the olden time began with writing down his words of wisdom, in preparation for their communication to his pupils; but the prevailing view (and, to my mind, the only acceptable one) surely is quite the opposite: that these sacred texts were long a matter of oral tradition before they came to be recorded by a reverent generation that feared to lose them; if, then, we admit in them certain forms not grammatically immaculate, we are not discrediting the original authors (who, the editor is sure, "understood and handled their language better than most German authors the German": C., preface, p. iv), but only confessing the fallibility of the recorders, and their subjection to the influences of their period.

W. D. WHITNEY.

II.—ON THE ARTICULAR INFINITIVE IN POLYBIUS.

II.

Dative of the Art. Inf.

See Birklein, p. 69; Weiske, p. 502. In Polybius' use of τῷ c. inf. there are no new features to be noticed. As in classical prose, the majority of datives of the art. inf. are causal in sense and the instrumental use is not common. The construction with verbs occurs only four times, and there are no instances at all in dependence on adjectives. Altogether there are 80 (27-53) cases in Polybius, a frequency below that of Demosthenes, Plato or Xenophon.

1. With verbs:

πιστεύοντες τῷ ταχυναντεῖν I, 23, 9 and 2, 10, 6. 22, 18, 3 ἀφορμῇ χρώμενος τῷ μὴ οἶον παραγεγονέναι τὸν Ὀνόμαστον ἀλλὰ μηδὲ κ. τ. λ.

30, 8, 8 προσανείχε τῷ ζῆν. Schweigh.'s correction for προσανείχετο ζῆν.¹

2. 'Dynamic.'

(a). Instrumental.

It is not always easy or possible to draw a line between the instrumental and the causal use of the dative infinitive, which sometimes expresses what may be looked upon either as the cause or the means. Clear cases of the instrumental force are:

¹A few words on προσανέχω and προσαντέχω will not be out of place. For προσανέχω τινι 'hold fast to, continue in,' Schw.'s lexicon gives προσανέχειν ταῖς ἐλπίσι 4, 60, 8. 5, 72, 2. Such would be the sense in our passage 30, 8, 8. But in another passage also προσανείχεν seems to me to be required: 32, 22, 1 Εὐμένης ὁ βασιλεὺς τῇ μὲν σωματικῇ δυνάμει παραλελυμένος ἦν, τῇ δὲ τῆς ψυχῆς λαμπρότητι προσανείχεν. Here Reiske first proposed προσανείχεν for προσαντ.; see Schw.'s critical note; Hultsch does not mention it. προσαντέχω with the dative means to 'resist' (see Schw. ad loc.), and Schw. here gets over the difficulty by translating "animi vigore restitit sc. infirmitati corporis." But it is extremely awkward to supply another dative when λαμπρότητι would seem naturally to go with the verb. Reading προσανείχεν we get quite a satisfactory sense and construction: "His bodily powers were paralysed, but he held to, continued in, his mental vigor." In 16, 30, 5 τοῖς κατὰ γῆν ἔργοις προσαντείχον Casaubon proposed προσανείχον, but there 'resisted' is the correct meaning, of which προσανείχον would give the opposite; see Schw.'s note ad loc.

1, 46, 10 οὕτως κατανέστη τῶν πολεμίων τῇ τε τόλμῃ καὶ τῷ ταχυναντεῖν 'by his daring and speed.' Compare 16, 28, 8.

3, 118, 9 τῇ τοῦ πολιτεύματος ιδιότητι καὶ τῷ βουλευέσθαι καλῶς ἀνεκτέσαστο τὴν τῆς Ἰταλίας δυναστείαν. So 6, 51, 8.

16, 14, 9 οἱ πολιτικοὶ τῷ μισεῖν ἢ τῷ φιλεῖν ἐλκόμενοι πολλάκις εἰς τὸ αὐτὸ τέλος ἐμπίπτουσι. In 10, 33, 5 πταίσαντος δὲ (sc. τοῦ προεστῶτος) κἂν τῷ νικᾶν ἡ τύχη τοῖς πολλοῖς παραδιδῷ κρατεῖν τῶν ἐχθρῶν, οὐδὲν ὄφελος γίνεται κ. τ. λ. F^s reads τὸ before νικᾶν, and perhaps τὸ νικᾶν is a gloss on κρατεῖν. Schw. compares 10, 37, 4 κἂν μὲν ἡ τύχη δῷ τὸ νικᾶν, from which possibly a gloss τὸ νικᾶν arose in the former passage.

(b). 'Causal.'

Of this character are seven-eighths of the cases of τῷ c. inf. in Polybius.

(1). A special class is formed by the dative of the articular infin. used with verbs, etc., of emotion to indicate the ground of the emotion; a favorite construction with Xenophon; Polybius, however, far more frequently employs in this sense ἐπὶ τῷ c. infin.

5, 57, 6 δυσχερεστούμενοι τῷ δοκεῖν γίνεσθαι τὴν στρατείαν ἐπὶ τὸν βασιλέα. 20, 5, 4 οἱ δυσχερεστοῦντες τῇ παρούσῃ καταστάσει καὶ τῷ πάντα πείθεσθαι Μακεδόσι. Hence the reading of the MSS in 15, 32, 4 δυσχερεστοῦντο μὴ συνειληφθαι τοὺς αἰτίους was rightly altered by Bekker to δυσχερεστοῦν τῷ μὴ. It is, however, equally probable there that δυσχερεστοῦντο τῷ μὴ κ. τ. λ. should be read; the middle having its place there, as in the first passage and in 23, 4, 14 (δυσχερεστοῦντο τῇ καθόδῳ), and the article τῷ having dropped out. After ἀγανακτέω 22, 13, 7, ξενίζομαι 3, 68, 9 (τῷ Cas.), περιχαρής 2, 50, 5, and εὐθαρσής 5, 56, 5, εὐδοκίω 27, 13, 4.

Similar, I think, is the construction of 23, 4, 14 δυσχερεστοῦντο μὲν γὰρ τῇ καθόδῳ τῶν φυγάδων, εὐδοκοῦντο δὲ τοῖς ὅλοις τῷ γράφεσθαι διότι δεῖ τὴν πόλιν τῶν Λακεδαιμονίων πολιτεύειν μετὰ τῶν Ἀχαιῶν. Schweighäuser and Hultsch place a comma after τοῖς ὅλοις, and Schw. translates as if τοῖς ὅλοις depended upon εὐδοκοῦντο and τῷ γράφεσθαι were causal; thus the meaning is: 'they objected to the return of the exiles, but were content with the decree on the whole, because of the provision that the Lacedaemonians should join the Achaeans.' The objection to this is that τοῖς ὅλοις does not mean 'on the whole,' but 'altogether, entirely.' Ursinus probably felt this when he proposed τοῖς ἅλλοις. τοῖς ὅλοις is, however, a very common phrase, occurring over 30 times; see Schw. lex. sub voc. and add 3, 84, 13. 5, 85, 13 and 3, 109, 9 τῆς πατρίδος οὐ κινδυνεύουσιν νῦν αὐτοῖς τοῖς στρατοπέδοις ἀλλὰ τοῖς ὅλοις, 'Not with the armies alone, but alto-

gether.' In our passage also τοῖς ὄλοις must bear this sense, and with Dindorf we should omit the comma after τοῖς ὄλοις. The sense and construction thus obtained is quite satisfactory: 'they objected to the return of the exiles, but were entirely in accord with the provision that the Lacedaemonians should join the Achaeans.'

(2). Dative of the 'point of difference' with διαφέρω and its synonyms. See Madvig, Syntax, §40; compare ἡλικίᾳ διαφέρειν. Thus we find: 16, 4, 4 τῷ ταχυναντεῖν πορὰ πολὺ διαφέροντες. 16, 22a, 2.

1, 27, 11 τῷ ταχυναντεῖν πολὺ περιῆσαν and 1, 51, 4.

5, 38, 7 τούτῳ διαφέρων τῶν ἄλλων τῷ ποιεῖσθαι τὴν δαίταν ἐν μείζονι δεσμωτηρίῳ. 30, 2, 4. 2, 37, 11.

(3). The last three examples show how the dative of difference is connected with the causal use, of which the following are examples: 1, 28, 4 τῷ δ' ἐκατέρων πάρισα τὰ μέρη γενέσθαι—ἐφάμιλλον εἶναι συνέβαινε καὶ τὸν κίνδυνον. 5, 48, 14 οὐδὲν ἦννε τῷ φθάσαι Διογένην παρεισπεσόντα. 2, 55, 6 τῷ πλήθει τῆς δυνάμεως καὶ τῷ προκαταλαμβάνεσθαι τοὺς εὐκαίρους τόπους καθίκετο τῆς ἐπιβολῆς, with which cf. 21, 22, 9. And in 1, 27, 12. 68, 12. 79, 7. 2, 39, 11. 3, 9, 7. 3, 106, 5. 4, 29, 4. 71, 5. 84, 1 (τῷ Ca.). 5, 97, 6. 102, 3. 6, 29, 4. 8, 32, 12 (τῷ Ca.). 9, 2, 4 (τῷ Ca.). 2, 5, 4. 2, 18, 8. 10, 2, 2. 27, 2. 39, 9. 11, 3, 4 (τῷ Ca.). 23, 3. 24, 6. 14, 1, 5. 15, 6, 8. 25, 25. 16, 1, 3. 16, 14, 4 (τῷ δὲ τὰς αὐτάς, va. for MSS τὸ δὲ τοσαύτας). 14, 5. 36, 8. 18, 9, 8. 18, 11. 18, 17. 41a, 2. 21, 25, 2. 28, 2. 22, 15, 8. 17, 11. 23, 3, 6. 23, 7, 4 (τῷ Ur.). 28, 4, 10. 32, 2, 6. 10, 3. 33, 6, 5. Frag. 176 and 184. In 12, 6a, 4—τὰς συγγενείας τῶν δεσποτῶν οἱ δουλεύσαντες πειρῶνται προσποιεῖσθαι τῶν κατὰ φύσιν ἀναγκαίων μᾶλλον, αὐτῷ τούτῳ σπουδάζοντες τὴν προγεγεννημένην περὶ αὐτοὺς ἐλάττωσιν ἐξαλείφειν, τῷ βούλεσθαι τῶν δεσποτῶν ἀπόγονοι μᾶλλον ἐπιφαίνειν ἢ περ ἀπελεύθεροι—αὐτῷ τούτῳ must refer to what precedes; and yet there is something unsatisfactory in separating it from τῷ βούλεσθαι. For αὐτὸ τοῦτο referring back we may compare 14, 10, 10, but the articular infinitive so often follows it in apposition, as in 1, 45, 11. 9, 32, 11. 2, 37, 11, that the construction here strikes one as awkward. In 23, 7, 4 οὐδ' ἤρεσεν αὐτοῖς τὸ δοκεῖν Ursinus corrected τὸ to τῷ, and Hultsch follows this, but the alteration is unnecessary; see above under Accus.¹

¹A difficult passage is 18, 18, 15 οὐτ' ἐπιλαβόμενον ἐκσπάσαι ῥάδιον διὰ τὸ πρῶτον μὲν πάσας τὰς προσβολὰς σχεδὸν αὐτοκράτορα τὴν ἐκ τῆς γῆς δύναμιν ἔχειν, δεῦτερον δὲ τὸ τὴν μίαν ἐπισπόμενον κεραίαν πολλοὺς ἀναγκάζεσθαι πειθομένους ἅμα βαστάζειν διὰ τὴν εἰς ἀλλήλους ἐμπλοκὴν. The objections to the reading of the MSS τὸ τὴν μίαν are stated in Schweighäuser's note. τὸ should either be

Prepositions and Quasi-Prepositions with the Genitive.

περί.

περί τοῦ c. inf., of which instances are found in all classical prose-writers, especially in Plato, occurs 26 times in Polybius (books I-V 5 times, VI-end 21 times), in all of which the force of περί is quite classical: 'concerning, touching, about.' It occurs:

(a). In phrases which would be incomplete without the preposition, such as verbs of saying, writing, discussing, etc. In both this and the following class ὑπέρ occurs in Polybius in the same sense as περί. I, 11, 2 τοῖς ἄρτι ῥηθείσι περί τοῦ κοινῇ συμφέρειν τὸν πόλεμον. 10, 16, 6 περί δὲ τοῦ μηδένα νοσφίζεσθαι μηδὲν . . . ὑπὲρ τούτου δὲ τοῦ μέρους εἴρηται πρότερον, where the anacoluthon is noticeable.

I, 18, 10 βουλευέσθαι περί τοῦ λύειν τὴν πολιορκίαν. So 10, 45, 5 and 39, 9, 12. And 31, 1, 3 with διασαφεῖν. 28, 7, 3 διαλέγεσθαι. 3, 21, 4 ῥητῶς κατατετάχθαι. 23, 4, 8 σύμφωνον ἐγένετο (περί τοῦ Ursin. for περί τούτων). 23, 4, 4 πρεσβεύω. 24, 1, 5 γράφειν. 30, 3, 2 παρακαλεῖν. 29, 24, 7 διορίζεσθαι. 28, 1, 7 ἐντολὰς ἔχων.

(b). In phrases of 'mentioning,' 'anxiety,' etc., where the simple genitive without περί is equally admissible, and found elsewhere in Polybius and classical prose, and where, consequently, περί is pleonastic.¹

omitted, or altered to διὰ τὸ or τῷ; and for τὴν μίαν ἐπισπώμενον we want τὸν μίαν ἐπισπώμενον or τὸν τὴν μίαν ἐπισπώμενον.

(1). The simplest correction is that which introduces symmetry into the structure of the clauses (διὰ τὸ πρῶτον μὲν—δεύτερον δὲ), by reading τὸν for τὸ: one of Schweighäuser's suggestions.

(2). Scaliger's alteration of τὸ to τῷ, and Schw.'s of τὴν to τὸν, which are adopted by Hultsch, yields an unsymmetrical structure (διὰ τὸ πρῶτον μὲν—δεύτερον δὲ τῷ); which derives some support from 3, 103, 1 διὰ τὸ πρῶτον μὲν προφαίνεσθαι, δεύτερον δὲ καὶ διὰ τὸ δοκεῖν, and 4, 2, 1. It appears to me, however, more likely that the δὲ after δεύτερον is a corruption for διὰ, and that we have here an instance of Polybius' favorite structure πρῶτον μὲν—δεύτερον (without δὲ). I would therefore read:

(3). δεύτερον διὰ τὸ τὸν μίαν ἐπισπώμενον. Here it would be very easy for διὰ after δεύτερον to be corrupted into δὲ, as πρῶτον μὲν precedes. For the sequence πρῶτον μὲν—δεύτερον many passages may be quoted; cf. 12, 13, 4 πρῶτον μὲν ἐκ τοῦ πεφυκέναι καλῶς Δημοχάρην, δεύτερον ἐκ τοῦ ἡξιώσθαι. 10, 6, 10 πρῶτον μὲν ἐπὶ πράξεις αὐτὸν ἔδωκε, δεύτερον οὐδὲς αὐτὸν κ. τ. λ. 12, 25b, 1 τὸ πρῶτον μὲν γνῶναι, δεύτερον τὴν αἰτίαν πυνθάνεσθαι. So in 2, 39, 6. 6, 45, 4. 12, 25k, 6 and 12, 28a, 1; and see Schw. on 2, 39, 6. And for the repetition of διὰ τὸ in the second clause, see 3, 103, 1. 4, 2, 1 (quoted above) and 3, 32, 5 πρῶτον μὲν διὰ τὸ—εἶτα διὰ τὸ κ. τ. λ., and 9, 2, 4.

¹In reference to this class Krebs (Präp. bei P., p. 100) has exaggerated the non-Attic character of Polybius' use of περί with the genitive. He remarks

The articular infinitive is found in Polybius after *περί* in this class of constructions:—2, 7, 12 *περί τοῦ μηδέποτε δεῖν τοὺς εὐ φρονούντας ἰσχυροτέραν εἰσάγεσθαι φυλακὴν, ἔκρινον ποιήσασθαι μνήμην.* 38, 10, 11 *ἐμφάσεις ποιῶν 'making mention.'* 4, 74, 2 *ἐπιμέλειαν ἔχειν.* *σπουδὴν ποιεῖσθαι* 11, 10, 4. 12, 26b, 4. In 22, 4, 4 after *σπουδάζειν* the MSS read *τοῦ*, which is, I think, correct, and wrongly altered by Naber to *τό*. The words are *ὁ τίτος πάλαι μὲν ἐσπούδαζε περὶ τοῦ καταπορευθῆναι τὸν Ζεύξιππον εἰς τὴν Βοιωτίαν.* Although Naber's alteration is adopted by Hultsch and approved of by Krebs (Präp. bei P. 101, note 2), I believe the genitive is sound and adequately supported by the two passages just mentioned of *σπουδὴν ποιεῖσθαι περὶ τοῦ* c. inf., by 5, 35, 4 *ἐποιούντο σπουδὴν περὶ τῆς δυναστείας*, and especially by 16, 17, 10 *πρόνοιαν ποιεῖσθαι καὶ σπουδάζειν ὑπὲρ τοῦ δεόντως ἐξαγγέλλειν τὰς πράξεις*, for *ὑπὲρ* and *περὶ* c. gen. with Polybius are interchangeable.

φροντίζειν περὶ τοῦ c. inf. 8, 18, 10. 24, 7, 8. *πρόνοιαν ποιεῖσθαι* 11, 31, 7. 14, 3, 3. *περὶ φυλακῆς μὲν γὰρ ἡ τοῦ πείσεσθαι τι δεινὸν οὐδ' ἡντινοῦν εἶχον πρόληψιν, περὶ δὲ τοῦ δράσαι τι καὶ προκαλέσασθαι τοὺς πολέμιους, πολλή τις*

that many relations which in good Attic prose are expressed by the genitive alone, are for clearness' sake, given by Polybius in the more explicit and distinct form of *περὶ* with the genitive. In most of the instances, however, upon which he bases this observation, we find on the one hand examples of *περὶ* in classical prose, and on the other hand the simple genitive used by Polybius himself. It would be nearer the mark to say that Polybius, while not ignoring the simple genitive construction, shows a preference for the fuller phrase with *περὶ*, but in doing so he is not guilty of any innovation. The words which Krebs quotes are the following: *ἀμφισβητεῖν*, found, however, with *περὶ* and genitive Plato, Polit. 268a, Repub. 457e, and in Aristotle often (see Bonitz); on the other hand in Polybius with the simple genitive 1, 2, 6. 2, 71, 7. 20, 4, 6. *ἀμφισβήτησις* with *περὶ* in Isaeus 9, 10 and Aristotle; with simple gen. Pol. 6, 48, 6. Verbs of mentioning: *μνείαν ποιεῖσθαι περὶ τινος* is quite classical; see Andoc. 13, 27; Aeschin. 23, 5; Plat. Protag. 317e, and is frequent in Aristotle. *μυμήσκεσθαι περὶ τινος* occurs in Thucydides (Classen on 1, 10, 4) and Aristotle, who has also *μνήμην ποιεῖσθαι περὶ*. In Polybius *περὶ* is far the commonest construction, but the genitive is found 1, 5, 4 with *ἀνάμνησιν ποιεῖσθαι*. Phrases of 'care' and 'anxiety': *φροντίζειν περὶ τινος*, Herod. 8, 36; Xen. Mem. 1, 1, 12. *φροντίζειν τινός*, Polyb. 3, 12, 5 and Fragm. 150. *προνοεῖσθαι περὶ*, Lysias 99, 31, but Polyb. 12, 25k, 6 with genitive. With *πρόνοιαν ποιεῖσθαι* the simple genitive is usual in classic Greek; it is, however, also common in Polybius besides *περὶ* and genitive; see 4, 6, 11. 23, 17, 3. 36, 8, 4. fragm. 157. *σπουδὴν ποιεῖσθαι περὶ τινος*, which occurs in Polyb. 12, 26b, 4, occurs also in Plato, Symp. 177c. And *ἐπιμέλειαν ποιεῖσθαι περὶ τινος* occurs (with the articular infin.) in Thuc. 7, 56, 2, but in this case Polybius seems to prefer the simple genitive: 6, 35, 12. 36, 5. 1, 27, 6. 5, 79, 3.

ἦν αὐτῶν ὁρμή καὶ προθυμία. Lastly, παρακούω, which generally takes the genitive, has περί in 30, 22, 5. παρακούσαντες περὶ τοῦ τὰς φρουρὰς ἐξαγαγεῖν.

ὑπέρ.

ὑπέρ τοῦ c. inf., which occurs 26 times in Polybius (11-15), is common in Isocrates and Demosthenes (see Weiske), and with them it frequently bears a *final* meaning, as e. g. Isoc. 5, 135 ἀποθνήσκειν ὑπέρ τοῦ τυχεῖν καλῆς δόξης. In Polybius there are some instances of ὑπέρ τοῦ c. inf. which may be taken in a final sense, and Krebs (Präp. p. 40) gives this as one of the forces of ὑπέρ in Polybius. Bearing in mind the fact, however, which Krebs emphasizes, that ὑπέρ is used with the genitive by Polybius as by Aristotle in the same sense as περί, and that all the supposed final cases of ὑπέρ τοῦ c. inf. are paralleled by similar passages with περί, I prefer to regard ὑπέρ in these latter passages also as synonymous with περί. Krebs himself is not consistent on the point, classifying 5, 10, 7 and 24, 2, 1 first as final, then as circumlocutions for the genitive. On the other hand, of the passages he quotes from Diodorus (p. 40) some are undeniably *final*, e. g. 19, 34, 1 παρήσαν ἀμφότεραι πρὸς τὴν ταφὴν, ὑπέρ τοῦ συναποθανεῖν.

ὑπέρ τοῦ c. inf. like περί is found :

(a). Where ὑπέρ has the force 'concerning, as regards' and is necessary for the completeness of the expression. So with verbs of speaking, discussing and the like.

1, 43, 1 συλλαλήσαντες αὐτοῖς ὑπέρ τοῦ τὴν πόλιν ἐνδοῦναι. With διαλέγεσθαι 16, 35, 2. λόγους διατίθεσθαι 22, 13, 8. 31, 19, 2. λόγους ποιεῖσθαι 9, 32, 11. ἀναδιδόναι διαβούλιον 'deliberate' 23, 17, 6. ἀνεδίδου διαβούλιον ὑπέρ τοῦ προσλαβέσθαι τὴν Σπάρτην. διανοεῖσθαι 5, 18, 6. δικαιολογεῖσθαι 22, 15, 6. πρεσβευτῆς 29, 19, 1. παρακαλεῖν 27, 3, 3. ὄρκους ποιεῖσθαι 24, 11, 4. ἀμιλλᾶσθαι 5, 86, 8. ἀδιαφόρως ἔχειν 24, 11, 9. προδιειληφότες ὑπέρ τοῦ πολεμεῖν 'decided on war.'

In 24, 2, 1 κομιζόντων παρὰ τῆς συγκλήτου γράμματα τοῖς Ἀχαιοῖς ὑπέρ τοῦ προνοηθῆναι ὑπέρ τῆς αὐτῶν καθόδου καὶ σωτηρίας the second ὑπέρ is probably a gloss, as it is at once unnecessary and productive of a hiatus.

23, 4, 8 is noticeable for the parallelism of ὑπέρ and περί: ὑπέρ μὲν τοῦ καταπορεύεσθαι τοὺς πεφευγότας καὶ περὶ τοῦ μένειν τὴν πόλιν μετὰ τῶν Ἀχαιῶν, ἐγένετο πᾶσι σύμφωνον. But περὶ τοῦ there is a correction of Ursinus for περὶ τούτων, and it may be suggested that possibly περὶ τούτων originally stood after Ἀχαιῶν and was by mistake misplaced into the preceding line. The passage would then run

ὑπὲρ μὲν τοῦ καταπορεύεσθαι τοὺς πεφευγότες καὶ μένειν τὴν πόλιν μετὰ τῶν Ἀχαιῶν, περὶ τούτων ἐγένετο πᾶσι σύμφωνον. This would be paralleled by the following περὶ δὲ τῶν κτήσεων—περὶ τούτων διημφισβήτουν.

With θροῦς 5, 18, 5 καὶ τις ἐνεπεπτώκει θροῦς ὑπὲρ τοῦ τὸν Λυκούργον ἐκπέμπειν βοηθήσοντα τοῖς Αἰτωλοῖς.

(δ). Where the simple genitive is found elsewhere and ὑπὲρ like περὶ merely serves to add distinctness to the expression.

3, 87, 5 πολλὴν ἐποιοῦντο σπουδὴν καὶ πρόνοιαν ὑπὲρ τοῦ . . . ἐπικουρεῖν. And with σπουδὴν ποιεῖσθαι 3, 94, 9. 5, 32, 1 and 5, 99, 6. πρόνοιαν ποιεῖσθαι 5, 10, 7. πρόνοιαν ποιεῖσθαι καὶ σπουδάζειν 16, 17, 10. μνημονεύειν ὑπὲρ τοῦ c. inf. 'make mention' 28, 17, 13 Krebs classes as a final (Präp. p. 40), while he treats μνήμην ποιεῖσθαι ὑπὲρ rightly as a periphrasis for the genitive (p. 41).

5, 94, 9 ἐγένετο ταῖς πόλεσιν ἐλπίς ὑπὲρ τοῦ μὴ βαρυνθήσεσθαι ταῖς εἰσφοραῖς.

ἐκ.

See Krebs, Präp. p. 62 ff.; Weiske, p. 529. This construction, occurring 22 times in Polybius (10-12), is rather a favorite with Demosthenes. Noticeable in Polybius is the recurrence of the phrase ἐκ τοῦ ζῆν.

1. "From, out of." In this sense ἐκ occurs six times with τοῦ ζῆν in various expressions of removal from life.

2, 21, 2 ἐκ τοῦ ζῆν ἐξεχώρησαν, a Latinism, e vita discedere (Götzelser, p. 23). αὐτοὺς ἐξάγειν ἐκ τοῦ ζῆν 23, 16, 13 and 39, 9, 5; for which also we may compare vita expellere aliquem. 30, 7, 8 προεξάγειν ἐκ τοῦ ζῆν αὐτόν. 27, 2, 9 ἀπῆλλαξαν αὐτοὺς ἐκ τοῦ ζῆν. 32, 20, 3 τῶν ἀλιτηρίων ἐκ τοῦ ζῆν μεθισταμένων, with which Krebs compares ἡ ἐκ τοῦ βίου μετάστασις 30, 2, 5 and Diodor. 12, 29, 3 ἐαυτοὺς ἐκ τοῦ ζῆν μετέστησαν.

2. (a). Of the source from which knowledge of a thing is inferred or obtained: "from, by." Weiske gives several classical parallels, among them Xen. Mem. 4, 1, 2 (τεκμαίρεσθαι). Demosth. 37, 27 with δῆλον εἶναι. In Polybius we find this force in 12, 4d, 7 γενέσθαι δὲ τοῦτο δῆλον ἐκ τοῦ . . . ὄνθου πλῆθος ἀναβλύζειν. So 22, 13, 3 δῆλος ὢν ἐξ αὐτοῦ τοῦ σιωπᾶν ὅτι δυσαρεστεῖται. 14, 2, 7 ἐπέισθη ἔκ τε τοῦ φάναι τοὺς πρέσβεις ἔκ τε τοῦ διευλαβεῖσθαι.

12, 13, 4 and 5 καταστοχάζομαι τοῦτο πρῶτον μὲν ἐκ τοῦ πεφυκέναι καλῶς Δημοχάρην, δεύτερον ἐκ τοῦ μὴ ἡξιῶσθαι κ. τ. λ. and 12, 24, 2 τὸν ποιητὴν ἐκ τοῦ δαιτρεῖν ὥσανεὶ γαστρίμαργον παρεμφαίνειν. The two last passages Krebs (p. 64) classes as examples of ἐκ giving the point of

view, the standard, from which a thing is judged or regarded. This is, however, hardly in accordance with the sense.

(b). Of the source of usefulness or disadvantage; compare Weiske's parallels, e. g. Plato, *Repub.* 345e *ὡς ὠφέλειαν ἐσομένην ἐκ τοῦ ἀρχεῖν*. So 3, 17, 4 *πολλὰ προορώμενος εὐχρηστα ἐκ τοῦ κατὰ κράτος ελεῖν αὐτήν*. 3, 63, 4 and 5 *εἶναι ἐκ τοῦ νικᾶν ἄθλον* . . . κ. τ. λ. 4, 47, 1 *μεγάλῃς γενομένης τῆς δυσχρηστίας ἐκ τοῦ τέλος πράττειν τοὺς Βυζαντίους*.

5, 51, 8 *ἐκ τοῦ διαβῆναι τὸν Τίγριν πρόδηλον ἀπεδείκνυε τὴν μετάνοιαν*, where the force is 'in consequence of,' and so in 5, 31, 3. 1, 69, 8. In 3, 109, 9 *τὴν ἐκ τοῦ λείπεσθαι καὶ τοῦ νικᾶν διαφοράν*, ἐκ τοῦ seems to amount to no more than a circumlocution for the simple genitive.

πρό.

See Krebs, *Präp.* p. 39. As in classical prose (see Weiske, p. 530) and Aristotle, so in Polybius *πρό τοῦ* c. inf. occurs occasionally as a substitute for *πρίν* with the infinitive or subjunctive. Of the 12 (6-6) instances in Polybius, in ten the infinitive is in the aorist and in nine is accompanied by a subject in the accusative.

5, 49, 2 *ἔδει πάσαι μὴ μέλλειν πρό τοῦ τηλικαῦτα προτερήματα λαβεῖν τοὺς ἐχθρούς*. 2, 63, 2. 68, 1. 3, 25, 1. 57, 1. 5, 100, 5. 18, 11, 1. 21, 10, 11. *πρό τοῦ* c. inf. is also read with probability in 15, 8, 4 and in 21, 45, 16.

An unusual order of the conjunctions *τε* and *μέν* is found in 6, 12, 1 and 25, 5. 6, 12, 1 *οἱ ὕπατοι πρό τοῦ μὲν ἐξάγειν τὰ στρατόπεδα, πασῶν εἰσι κύριοι τῶν πράξεων*, in which passage the displacement of *μέν* is due to the wish to avoid hiatus. Krebs (*Präp.* p. 39) quotes several instances from Diodorus of *πρό τοῦ* c. inf. in one of which, 13, 30, 3, we find the same order with *γάρ*: *πρό τοῦ γὰρ ἐπιβῆναι τῆς Σικελίας*, where also the usual order would have involved hiatus. But the second passage cannot be so explained: 6, 25, 5 *πρό τοῦ τε τὴν ἐπιδορατίδα πρὸς τι προσερεῖσαι* κ. τ. λ., where we may suppose that *πρό τοῦ* was regarded by Polybius as a single word equivalent to *πρίν*, and that in the former passages a similar feeling supported the desire to avoid hiatus.

χάριν and *ἐνεκα*.

See Krebs, *Präpositionsadverbien in der späteren Gräcität*, I 18, 19, 57 and II 25.

Although *χάριν* as a quasi-preposition with the genitive is well known in classical poetry, it is in Polybius that we find it first raised to a position of importance in prose. With Polybius,

according to Götzeler (p. 24), it occurs 176 times, but it fell off after him in point of frequency, though it still remained a feature of later Greek (Krebs, II 25).

With the articular infinitive *χάριν* is extremely rare in classical authors (Krebs is not quite correct, P.-A. I 49, in calling it a *novum* in Polybius). The only classical instances are Aristoph. Plutus 1009 τοῦ λαβεῖν μὲν οὖν χάριν, and in Plato Theaet. 173e οὕτε ἀπέχεται αὐτῶν τοῦ εὐδοκίμειν χάριν. Repub. 499a ζητεῖν τὸ ἀληθὲς τοῦ γνῶναι χάριν, and Timaeus 72a χάριν ἐκείνου, τοῦ παρέχειν αὐτὸ λαμπρόν. Polybius has no less than 78 examples of the construction, and extending this classical use of the simple infinitive with *χάριν* τοῦ to the employment of a subject in the accusative (or nominative) he obtained yet another form of the purpose clause besides those he had already to hand—*ἵνα*, πρὸς τὸ c. inf., ἕνεκα τοῦ c. inf., ἐπὶ τῷ c. inf. or τοῦ c. inf.—and has given *χάριν* τοῦ the preference over the other final constructions of the articular infinitive. We may notice here the occurrence in the Sestos inscription (for which see Jerusalem Wiener Studien, I, p. 57) by the side of other marks of Polybian phraseology, of an example of *χάριν* τοῦ c. inf. (line 44).

Of Polybius' 78 instances of *χάριν* τοῦ c. inf. 22 occur in books 1-5. Krebs, who has treated *χάριν* very fully, and from whose discussion both of this and the other quasi-prepositions I have derived great assistance, notices ten passages in which *χάριν* τοῦ occurs as a stereotyped locution where Polybius addresses to the reader an elucidation or statement of the plan of his narrative. Krebs indeed considers that the high frequency of *χάριν* in Polybius is due very largely to the 'pragmatic' method of his history. The passages just mentioned are: 3, 38, 4 ταῦτα μὲν οὖν εἰρήσθω μοι χάριν τοῦ μὴ τελῶς ἀνυπότακτον εἶναι τὴν διήγησιν. 4, 8, 12 ταῦτα μὲν εἰρήσθω μοι χάριν τοῦ μὴ διαπιστεῖν τοὺς ἀναγνώσκοντας, and similarly after ταῦτα εἰρήσθω 4, 21, 10 and 9, 31, 1. 3, 34, 3 ὑπὲρ οὗ διήλθομεν ἡμεῖς χάριν τοῦ συμπεριφέρεσθαι τοῖς ἐντυγχάνοντας τοῖς νῦν μέλλουσι λέγεσθαι. Similarly 1, 20, 8. 12, 9. 2, 14, 2. 18, 28, 12. 38, 6, 8.

Krebs (I, p. 58) quotes from Diodor. 18, 8, 1 τούτου τὰς αἰτίας ἀναγκαῖόν ἐστι προεκθέσθαι χάριν τοῦ σαφειτέρας γενέσθαι τὰς πράξεις.

We find *χάριν* τοῦ c. infin. with subject in accusative:

8, 28, 1 ἐπεπόριστο σκῆψιν ὡς ἄρρωστών χάριν τοῦ μὴ θαυμάζειν τοὺς Ῥωμαίους. 38, 9, 2 τοὺς Λακεδαιμονίους ἐπισπασαμένων χάριν τοῦ σύμφωνον γενέσθαι τὴν δικαιοδοσίαν. So 5, 88, 6. 9, 41, 9. 11, 25, 9. 14, 3, 6. 15, 16, 4. 18, 3, 7. 24, 9, 10. 11, 8. 30, 5, 1. 38, 10, 3.

After *πάν ὑπομένειν, χάριν* with infin. is a mannerism of Polybius. 1, 49, 8 *πάν ὑπομένειν χάριν τοῦ περιδεῖν σφᾶς συγκλεισθέντας*. And 6, 52, 11. 54, 3. 29, 9, 12. Cf. also 6, 42, 5. In 4, 31, 3 *ἐγὼ γὰρ φοβερὸν μὲν εἶναι φημι τὸν πόλεμον, οὐ μὴν οὕτω γε φοβερὸν ὥστε πάν ὑπομένειν χάριν τοῦ μὴ προσδέξασθαι πόλεμον*. After *ὑπομένειν δεῖν* seems to me to be required, and as *δεῖν* not rarely has to be supplied by conjecture (see Hu.², Preface, xxxii) I would read *ὑπομένειν δεῖν*; after the termination *ειν* the short word might easily drop out. A similar insertion seems necessary in 1, 35, 2.

Tense of the infinitive with *χάριν τοῦ*: The aorist is commoner than the present, and the future only occurs once—4, 9, 5 *ἐὰν ὁμηρα δῶσιν τοὺς ἐαυτῶν υἱεῖς χάριν τοῦ μὴ διαλυθήσεσθαι πρὸς Αἰτωλοῦς*. So there is little probability in Dindorf's proposal to read *ποιήσεσθαι* in 11, 18, 7 for *ποιήσασθαι*.¹

ἔνεκα.

ἔνεκα or *ἐνεκεν τοῦ* c. infin. (for the form of *ἔνεκα* see Krebs, P.-A. I 8) is much rarer in Polybius, with whom it occurs 8 times (1-7), than in classical prose; Xenophon has 29 instances of it, and Plato 22. See Weiske, p. 540. In this respect *ἔνεκα τοῦ* has changed places with *χάριν*, which is very rare in classical prose and a favorite with Polybius.

ἔνεκα τοῦ is used like *χάριν* of purpose, 'for the sake of,' e. g.:

6, 37, 10 *ἐὰν ψευδῇ περὶ αὐτῶν ἀνδραγαθίαν ἀπαγγείλωσιν ἔνεκα τοῦ τιμὰς λαβεῖν*. So 3, 4, 10. 15, 16, 3. 18, 18, 1. 29, 27, 1. 30, 1, 2. 31, 25, 3. In one passage the sense may be causal: 12, 25e, 3 *πρὸς τοὺς καιροὺς αἰεὶ βλέποντες, ἔνεκα τοῦ πορίζειν τὸν βίον διὰ τούτων* 'because they make their living by these means.'²

¹ For the sake of completeness the remaining examples of *χάριν τοῦ* are enumerated:

(1). With aorist infin. 1, 27, 8. 2, 61, 10. 3, 4, 10. 50, 6. 5, 74, 9. 103, 2. 6, 49, 5. 10, 12, 7. 42, 4. 45, 10. 12, 12a, 2. 14, 1, 13. 2, 12. 15, 4, 4. 16, 2. 36, 5. 16, 25, 1. 18, 11, 8. 20, 10, 14. 21, 44, 4 and 7. 22, 3, 6. 19, 2. 24, 12, 6. 27, 15, 4. 29, 7, 4. 31, 20, 8. 33, 18, 2. 37, 9, 7. 39, 12, 11.

(2). Present infin. 1, 39, 8. 3, 42, 4. 106, 4. 4, 9, 10. 8, 26, 6. 27, 8. 9, 20, 2. 25, 6. 13, 3, 2. 16, 8, 3. 18, 30, 3. 20, 5, 8. 24, 12, 13. 27, 7, 5. 31, 25, 2. 32, 7, 16.

² In respect of the *position* of the quasi-prepositions *χάριν* and *ἔνεκα* there remains to be noticed a marked difference between classical and later prose. We see that in Polybius *χάριν* always precedes the articular infinitive, while in three of the four classical examples of the construction, quoted above, *χάριν* follows; the fourth example, from the *Timaeus*, being appositional. Similarly *ἔνεκα* in Polybius always precedes the articular infinitive, although in classical

πλήν.

πλήν τοῦ c. inf. in the same sense as *χωρίς* 'except' was rare in classical prose (Weiske, p. 540), and in Polybius it occurs only 5 times. Krebs, P.-A. I 56.

2, 58, 12 οὐδενὸς περαιτέρω συνεξακολουθήσαντος Μαντινεῦσι πλήν τοῦ διαρπαγῆναι τοὺς βίους. 2, 60, 8. 18, 50, 9. 34, 9, 15. 8, 9. 5. πάσης ἐλπίδος πείραν λαμβάνειν πλήν τοῦ διὰ πολιορκίας εἰλεῖν τὰς Συρακούσας.

χωρίς.

For the use of *χωρίς* in general in the κοινή see Krebs, P.-A. II 29. It occurs with the art. inf. in Demosthenes and Plato in the sense of 'besides, apart from.' Weiske, p. 540. Of the four Polybian instances of the construction, two bear this force: 3, 32, 4 *χωρίς γὰρ τοῦ πολλαπλασίου αὐτὰς ὑπάρχειν τῶν ἡμετέρων ὑπομνημάτων, οὐδὲ καταλαβεῖν οἷόν τε κ. τ. λ.* 6, 46, 6 *χωρίς τοῦ παραβλέπειν πολλὸν λόγον διατίθεται.*

In the other two passages it has a different meaning 'without,' thus representing a negatived participle or *ἄνευ* τοῦ c. inf.: 2, 51, 6 *μήτε δοκεῖν ἂν βοηθῆσαι χωρίς τοῦ κομίσασθαι τὸν Ἀκροκέρνηθον.* 7, 11, 5 *εἰ μὲν χωρίς τοῦ παρασπονδῆσαι δύνῃ κρατεῖν τοῦ τόπου.*

prose it frequently follows it. Where *χάριν* and *ἐνεκα* govern nouns, etc., this tendency is observed, but is not so marked. According to Götzeler (p. 24), in all instances *χάριν* precedes 100 times but follows 76 times. On this point of the position of these quasi-prepositions, Krebs, who is entitled to speak comprehensively on such a subject, has some valuable remarks (P.-A. I 18) of which I will give the substance. "As the quasi-prepositions came to be used in the later historical prose as equivalents for obsolescent proper prepositions, they lost their former freedom and independence, and in connection with a noun had, like prepositions, generally to stand before it. [Götzeler, p. 24, regards the precedence of *χάριν* as a Latinism after *gratia*, but the same tendency is observed of all the other quasi-prepositions for which no Latin analogy can have served.] This is most marked, however, in the construction with the infinitive, where there is an essential difference between the earlier language and the κοινή." While the classical usage as to the position of *χάριν* and *ἐνεκα* with the articular infinitive is as has been stated above, in the whole range of later literature which Krebs examines he quotes the following as rare exceptions among a great number of cases of *ἐνεκα* τοῦ c. inf.: Dion. H. 1, 41 *οὔτε τοῦ διελθεῖν ἐνεκα*, and Herodian 3, 3, 2 *τοῦ πανταχόθεν κωλύεσθαι ἐνεκα*. And though of *χάριν* with the art. inf. he finds 87 instances from Polybius to the Byzantines, including the inscriptions, among these the only case of post-position is Dionys. H. 3, 49 *τοῦ μηδὲν ἐτι παρακινήσαι χάριν*—Dionysius being fond of *recherché* features in his style. Of the other adverbs which are found with the articular infinitive there is no instance of post-position in the whole late literature (Krebs, P.-A. I, pp. 18, 19).

ἕως.

See Krebs, P.-A. I 52; II 13, 15. Though the word is extremely common with nouns, etc., in Polybius, with the articular infin. it occurs only four times. 'Until' was more commonly expressed by ἕως οὐ or ἕως with the indicative or conjunctive. With the articular inf. the first occurrence of ἕως is Aristotle, Part. Anim. 3, 6 ἕως τοῦ γενέσθαι τοὺς πόρους ἐλάσσους, so that we cannot with Krebs describe it as a new thing.

I, 69, 10 περιμέναντες ἕως τοῦ γινῶναι 'until.' In the other passages the force is rather 'up to the point that, so far as.' So in a treaty 3, 24, 11 ἐν Σαρδόνι μηδεὶς ἐμπορενέσθω, εἰ μὴ ἕως τοῦ ἐφόδια λαβεῖν. 5, 10, 3 μέχρι τούτου πολέμων ἕως τοῦ λαβεῖν ἀφορμὰς. 5, 109, 2 χρεῖα πλοίων ἐστὶ . . . οὐχ ὥς πρὸς ναυμαχίαν ἀλλὰ μᾶλλον ἕως τοῦ παρακομίζειν στρατιώτας, with which compare I, 18, 2 οὐκ ἀντεξήσαν πλὴν ἕως ἀκροβολισμοῦ.

For 9, 36, 1 ἕως τούτου βούλομαι ποιήσασθαι τὴν μνήμην [ἕως] τοῦ μὴ δόξαι, ἕως bracketed by Hultsch as spurious is undoubtedly a gloss by some one to whom the final genitive was unfamiliar. See under the genitive.

ἔξω.

ἔξω τοῦ c. inf. occurs twice in Polybius, I, 15, 3 and 30, 4, 5, in the phrase ἔξω τοῦ φρονεῖν γενέσθαι. Cf. Krebs, P.-A. I 25, who cites the same phrase from Dion. H. 4, 70. 5, 29, and compares Herodian 3, 11, 8 ἔξω φρενῶν καθεστώς. ἔξω τοῦ φρονεῖν occurs for the first time Euripides, Bacchae 853 (Birklein, p. 37), and ἔξω with the art. inf. occurs in Demosthenes and Thucydides. See Weiske, p. 540.

μέχρι.

μέχρι τοῦ c. inf. has occasional occurrence in classical prose (Weiske, p. 540), and occurs twice in Polybius. 3, 92, 5 μέχρι μὲν τοῦ συνάψαι τοῖς τόποις ἔσπευδε, with which Krebs (P.-A. I 51) compares 3, 93, 5 μέχρι συνάψωσι, and 37, 1, 6 πᾶσι πεπολεμημένοι μέχρι τοῦ κρατῆσαι καὶ συγχωρῆσαι τοὺς ἀντιταξαμένους, for which Krebs cites almost the same words, Diod. 13, 24, 4.

ἄνευ.

ἄνευ τοῦ c. inf., which in Xen., Plato and Demosthenes is a common expression for 'without,' has only one instance in Polyb.: 22, 13, 8 ἀδύνατον εἶναι—ἄνευ τοῦ παραβῆναι τὰ δίκαια. In Polybius ἄνευ was falling out of use and being replaced by χωρὶς and πλὴν, as it was later by δίχα, ἔξω and πόρρω. See Krebs, P.-A. I 56; II 29.

*Prepositions and Quasi-Prepositions with the Dative.**ἐπὶ.*

In classical prose *ἐπὶ τῷ* c. infin. has three usages (see Birklein, p. 107; Weiske, p. 538): (1) as equivalent of *ἐν τῷ* c. inf.; (2) as final; (3) as causal with verbs of emotion. Of these Polybius has dropped the first, has two or three instances of the second, but has made unstinted use of the third. He employs *ἐπὶ τῷ* c. inf. 47 times (16-31), more than twice as often as any classical prosaist; an extension which is entirely confined to the usage of *ἐπὶ τῷ* in phrases indicative of emotion or expression of emotion, anger, love, joy, hope, courage, thanks, etc., where *ἐπὶ* c. dat. introduces the ground of the emotion. As Krebs remarks (Präp. bei P. 87), use is frequently made of this construction where the earlier prose would have employed a sentence with a conjunction, and this observation is borne out by the fact that in one-half of the causal examples of *ἐπὶ τῷ* in Polybius we find following the article an infinitival sentence with subject in the accusative.

The same use of *ἐπὶ* is common in Polybius with nouns and pronouns as well as with the articular infinitive, and Krebs, p. 87, remarks on the verbs of feeling with which it occurs that they are frequently newly-coined words, such as *ἀσμενίζειν* 'be satisfied,' *μεμψιμοιρεῖν*, *δυσελπιστεῖν*, to which we may add *διοργίζεσθαι*, *δυσχρηστεῖσθαι*. Some of the verbs also he describes as poetical expressions, but those which he quotes as such, *ἀσχάλλειν*, *μεγαλαυχεῖν* and *σχετλιάζειν*, had all been sanctioned by prose use in the classical times.

The simple dative of the infinitive is occasionally found in this same usage with verbs, etc., of emotion; sometimes to avoid a hiatus (e. g. 5, 57, 6. 22, 13, 7), but also where *ἐπὶ τῷ* could have stood.

Noticeable in the use of *ἐπὶ τῷ* c. inf. is the frequent use of the perfect tense, which occurs nearly as often as the present, while the aorist is rare.

(1). *περιχαρῆς* I, 41, I *περιχαρεῖς ἦσαν οὐχ οὕτως ἐπὶ τῷ τοὺς πολεμίους ἡλαττώσθαι* . . . *ὥς ἐπὶ τῷ τοὺς ἰδίους τεθαρρηκέναι τῶν ἐλεφάντων κεκρατηκώτας*. And I, 44, 7. 2, 4, 6. 8, 31, 11. 15, 32, 4. *χαίρειν* 21, 43, 2. 27, 9, 8.

συγχαίρειν 15, 5, 13 *συγχαρεῖς ἐπὶ τῷ πάντας ὑπηκόους πεποιῆσθαι*, with which compare from an inscription of the period *συγχαρέντας ἐπὶ τῷ ὑγαίνειν αὐτόν* (Dittenberger, Sylloge 247, 41, 118 B. C.). *ἀσμενίζειν*

5, 87, 3. 31, 12, 10. εὐελπισ 2, 27, 4. δυσελπιστεῖν 2, 44, 3. θαρρεῖν 3, 18, 3.

μεγαλαυχεῖν 12, 13, 10. σεμνύνεσθαι 37, 1, 9 ἐπὶ τούτῳ σεμνύνεσθαι τοὺς Ῥωμαίους, ἐπὶ τῷ τοὺς πολέμους γενναίως πολεμεῖν. χάριν ἔχειν 5, 56, 4. 20, 5, 11. ἐπαινεῖν 30, 7, 4.

θαυμάζειν 21, 30, 11 θαυμάζων ἐπὶ τῷ μηδὲν αὐτῷ παρὰ τῶν Αἰτωλῶν ἀπαντᾶσθαι.

δυσχεραίνειν 3, 78, 5 δυσχεραίνοντες ἐπὶ τῷ τὸν πόλεμον λαμβάνειν τὴν τριβὴν, and 18, 45, 1. 52, 3. 23, 17, 4. βαρέως φέρω 15, 1, 1 and 22, 17, 2. βαρύνεσθαι 27, 18, 1. διοργίζεσθαι 20, 6, 10. ἀσχάλλειν 31, 27, 3. δυσταρεστεῖν 2, 41, 5. 4, 49, 2.

ἀγανακτεῖν 25, 5, 1. καταμέμφεσθαι 28, 4, 13. ἐπιτιμᾶν 28, 10, 1. μεμψιμοιρεῖν 18, 48, 7 καὶ τῶν μὲν πρῶως καὶ πολιτικῶς μεμψιμοιρούντων αὐτοῖς ἐπὶ τῷ μὴ κοινωνικῶς χρῆσθαι τοῖς εὐτυχήμασι. ἐγκαλεῖν 5, 57, 2 ἐγκαλῶν καὶ διαμαρτυρόμενος πρῶτον μὲν ἐπὶ τῷ τετολμηκέναι διάδημα περιθέσθαι. So even with ἔγκλημα 22, 16, 5 οὐδ' ἀξίους ἐγκλήματος ὑπαρχεῖν ἐπὶ τῷ μὴ συνάγειν τὴν ἐκκλησίαν. In 27, 13, 2 ἐπὶ for ἐν is Reiske's correction καταλαλούμενος πικρῶς ἐπὶ τῷ μηδὲν προίεσθαι.

δυσχρηστεῖσθαι 3, 107, 5. ἀπόρως διακείμενος 11, 1, 6. And in 15, 26a, 2 τῷ is Geels' correction for τὸ: πρὸς πολλοὺς οἰκτιζόμενος καὶ μεταμελόμενος ἐπὶ τῷ τοιοῦτον καιρὸν παραλιπεῖν.

(2). ἐπὶ τῷ c. inf. of purpose. See Krebs, p. 88. 1, 45, 11 ἐπ' αὐτῷ τούτῳ ταχθέντες, οἱ μὲν ἐπὶ τῷ τρέψασθαι τοὺς ἐπὶ τῶν ἔργων, οἱ δ' ἐπὶ τῷ μὴ προίεσθαι ταῦτα, with which Krebs compares 1, 44, 1 τὸν ἐπὶ τούτοις τεταγμένον and 20, 11, 8. Final also is Fragm. 180 οἱ Ῥωμαῖοι ἐπίνειον ἐποίησαν, ἐπὶ τῷ προκαθίσαντας ἐπὶ τῆς διαβάσεως διαφυλάξαι τοὺς συμμάχους. On the analogy of the above it might be suggested that τῷ should be read for τὸ in Fragm. 166. Σκιπίων γοῦν ἐκπεμπόμενος ὑπὸ τῆς συγκλήτου ἐπὶ τὸ καταστήσασθαι τὰς βασιλείας.¹

ἐν.

ἐν τῷ c. inf. occurs 21 times in Polybius (9-12), a frequency about equivalent to that in Plato. The force of ἐν is (a) local, (b) temporal.

(a). Local in metaphorical sense: αἱ τοῦ νικᾶν ἐν τῷ πολεμεῖν ἐλπίδες 1, 62, 4. τὴν ἐν τῷ νικᾶν ἐλπίδα 3, 89, 6.

Similarly 2, 29, 3. 32, 10. 8, 14, 8. 9, 8, 1. 10, 19, 5. 6, 42, 2. οἱ μὲν γὰρ Ἕλληνες ἐν τῷ στρατοπεδεύειν ἡγοῦνται κυριώτατον τὸ κατακοινοῦσθαι κ. τ. λ.

¹ In 38, 7, 6 δὴλον ἐγένετο διότι καὶ τοῖς περὶ τὸν Διόρηντιον ἔδωκε (ἢ σύγκλητος) τὰς ἐντολὰς . . . διασπᾶσαι τὸ ἔθνος ἀλλὰ πτοῆσαι βουλομένη κ. τ. λ. Hultsch supplies οὐκ ἐπὶ τῷ before διασπᾶσαι.

21, 4, 5 τὸ τέλος ἐστὶ τοῦ πολέμου οὐκ ἐν τῷ χειρώσασθαι . . . ἀλλ' ἐν τῷ κρατῆσαι τῆς Ἀσίας.

(b). Temporal 'whilst,' corresponding to the classical (not Polybian) use of ἅμα τῷ c. inf. 10, 12, 9. 31, 12, 5. 3, 79, 9. μίαν παρεχόμενα χρεῖαν ἐν τῷ πεσεῖν.

ἐν τῷ ζῆν 6, 53, 2. 7, 8, 9. 15, 25, 9 and 23, 12, 6.

ἐν τῷ συνεγγίζειν 1, 23, 8. The infinitive has a subject in the accusative 4, 12, 7 ἐν τῷ τούτους ἐγκλίναντας φεύγειν. 4, 64, 7 and 5, 52, 8.

πρὸς.

πρὸς τῷ c. inf. occurs 10 times (9-1), of which nine are examples of the use with εἰμί and γίνομαι, for which see below and compare also Krebs, Präp. bei P. pp. 115 and 122. Besides these there is one case of πρὸς τῷ in the sense of 'besides': 12, 28, 12 πρὸς τῷ κατεψεῦσθαι ἐκείνου, where, however, the epitomizer's hand can be traced. See Krebs, p. 116. In classical prose this is the only use of πρὸς τῷ and is quite frequent. Weiske, p. 537.

ἅμα.

See Krebs, P.-A. I 28, 58; II, p. 46, note. ἅμα τῷ c. inf., used as Polybius uses it, is a new feature in syntax. It occurs with him altogether 102 times (55-47). In classical prose the construction is extremely rare, and appears only four times, twice in Plato and once each in Demosthenes and Xenophon (Weiske, p. 540). It is there used to denote an action contemporaneous with and accompanying the main action, e. g. Plato, Repub. 468e ἵνα ἅμα τῷ τιμᾶν ἀσκῶμεν τοὺς ἀγαθοὺς ἄνδρας. Three of these classical passages have the present tense of the infinitive, but in Dem. 25, 23 the aorist is found: τὰς ἀρχὰς ἀπάσας ἅμα τῷ τὸν ὑπηρέτην εἰπεῖν τῶν νόμων κρατεῖν. In Polybius, however, ἅμα τῷ c. inf. has a different function from this. He uses it, not to express a contemporaneous action for which he employs ἐν τῷ, but one which is immediately antecedent to the main action. The precise force given is dependent upon the tense of the infinitive; with the aorist a single action is introduced by ἅμα and conceived as occurring immediately before the action expressed by the main verb; with the present an action which is commenced immediately before the main action, but may be going on at the same time. Thus ἅμα c. inf. is used in Polybius where in classical prose a participial phrase or temporal clause would have stood.

With the aorist infinitive ἅμα τῷ is found in four-fifths of the passages in Polybius, and is used almost as a synonym of μετὰ τό

c. inf. For this compare 9, 26, 2 ἅμα γὰρ τῷ γενέσθαι τὴν Καπύην τοῖς Ῥωμαίοις ὑποχείριον εὐθέως ἦσαν αἱ πόλεις μετέωροι with 20, 9, 1 μετὰ τὸ γενέσθαι τὴν Ἡράκλειαν ὑποχείριον τοῖς Ῥωμαίοις, ἔκριναν διαπέμπεσθαι. μετὰ does not, however, like ἅμα imply *immediate* consecution, which in the case of ἅμα τῷ c. inf. is often explicitly indicated by temporal adverbs such as εὐθύς, ταχέως, παραντίκα, παραχρῆμα, ἐξ αὐτῆς.

The frequency of this construction, which Polybius fashioned for himself and made into such a useful instrument—useful if inelegant—is an indication of his striving after graphic and clear narration; see Krebs (P.-A. I 28), who attributes the prevalence of ἅμα in all constructions, which is a mark of later Greek, to the 'synchronistic' method of historical writing. Krebs has further (id. p. 58) some interesting observations on the history of ἅμα τῷ c. inf. in the writers following Polybius. In the authors he takes into his survey, including Polybius, he finds 210 instances of this construction, one-half of which occur in Polybius alone. After Polybius it sinks to five cases in Diodorus and still fewer in Josephus, but has a larger currency in Dion. Hal. and Plutarch. After Plutarch the construction disappears from Greek syntax for a hundred years, but reappears with Dio Cassius to a moderate degree, has a considerable place in Herodian, which it loses in Aelian but recovers in Zosimus (id. p. 59).

The occurrences in Polybius are as follows:

(a). With present tense of infinitive:

2, 25, 8 ἅμα τῷ συνεγγίζειν τοῖς πολεμίοις ἦν ἀγὼν ἐξ ἀμφοῖν βίαιος; cf. 8, 16, 1. 3, 104, 5 ἅμα τῷ διανγάζειν. 4, 78, 7 ἅμα τῷ τὸν ἥλιον ἐπιβάλλειν. With παραχρῆμα 2, 11, 8 ἅμα τῷ προσέχειν ἐκατέρας τὰς δυνάμεις, παραχρῆμα ἀνήχθησαν.¹

(b). With aorist infinitive:

3, 113, 1 ἅμα τῷ παραλαβεῖν τῇ κατὰ ποδὸς ἡμέρᾳ τὴν ἀρχήν, ἐκίνει τὴν δύναμιν; with which compare 7, 12, 4 μετὰ τὸ παραλαβεῖν τὴν βασιλείαν. 2, 7, 10 ἅμα τῷ διαλύσασθαι τὸν πόλεμον, οὐδὲν ἐποίησαντο προϋργαίτερον κ. τ. λ. Compare 3, 10, 1 μετὰ τὸ καταλύσασθαι τὴν ταραχήν.

With εὐθύς 1, 7, 2. ἅμα τῷ λαβεῖν καιρὸν εὐθύς ἐπεχείρησαν. And so 1, 68, 8. 2, 13, 7. 53, 5. 3, 6, 13. 73, 6. 93, 7. 5, 13, 3. 9, 35, 4. 10, 31, 3. 34, 2. 11, 11, 1. 15, 2. 14, 8, 8. 15, 4, 4. 16, 2, 5. 18, 24, 3. With ταχέως 1, 61, 6. 15, 25, 26. 29, 3. παραντίκα 2, 57, 4. 3, 18, 1. 72, 1. ἐξ αὐτῆς 15, 12, 2. παραχρῆμα 18, 28, 9.²

¹And 1, 23, 5. 2, 64, 1. 3, 78, 6. 2, 30, 1 and 6. 50, 10. 8, 34, 5. 11, 12, 1. 18, 4. 15, 2. 12. 37, 7. 7 (ἀντέχεσθαι, Hultsch). 16, 37, 7.

²The phrases following are traced by Krebs through later authors, where he assigns them to Polybian influence:

(c). The following are noticeable in point of tense, showing present and aorist side by side.

1, 67, 1 ἅμα τῷ συλλεχθῆναι πάντας εἰς τὴν Σίκκαν, καὶ παραγενόμενον Ἄνωνα μὴ οἶον τὰς ἐλπίδας ἐκπληροῦν ἀλλὰ τοῦναντίον ἐπιχειρεῖν παραιτεῖσθαι, εὐθὺς στάσις ἐγενῆτο. So 1, 76, 7. 3, 65, 4. ἅμα δὲ τῷ πλησιάζειν αὐτοῖς καὶ συνιδεῖν τὸν κοριορτόν, εὐθὺς συνετάττοντο πρὸς μάχην.

3, 84, 1 ἅμα τῷ προσδέξασθαι καὶ συνάπτειν. 4, 14, 7. 10, 14, 4 ἅμα τῷ σημῆναι καὶ προσβαίνειν 14, 6, 8.

With Prepositions with the Accusative.

διὰ.

In classical authors, and especially in Plato and Xenophon, the construction διὰ τό c. inf. is extremely common, but in none of them does it occur with such enormous frequency as in Polybius, who uses it 441 times (201 in books I-V, 240 in the rest). Xenophon, of the Attic writers, has the highest number of instances, 197, a proportion of .15 per page; but the average frequency in Polybius is double of this, .3.

διὰ τό c. inf. is a handy form of the causal clause, and is equivalent to ὅτι with the indicative, a causal participial clause, or to the simple dative of the articular infinitive (see above). Thus it always represents a sentence, and so in Polybius the infinitive more often than not has a subject in the accusative. The tense of the infinitive with Polybius is generally the present, but the perfect is found in one-fifth of the occurrences; the aorist is rarer, and the future only occurs twice. As with the infinitive in τὸ, I have not quoted every instance, as one is very much like another, and merely cite examples.

(1). With present may be quoted:

1, 7, 9 οὐκ εἶχον ποιεῖν οὐδὲν διὰ τὸ συνέχεσθαι τοῖς πολέμοις. 3, 48, 8 αἱ καταστροφαὶ τῶν δραμάτων προσδέονται θεοῦ καὶ μηχανῆς διὰ τὸ τὰς πρώτας ὑποθέσεις ψευδεῖς λαμβάνειν. 4, 20, 11 τὴν γε μὴν ᾧδὴν οὐτ' ἀρνηθῆναι

ἅμα τῷ συνιδεῖν 3, 43, 6. 72, 7. 94, 1. 5, 20, 8.

ἅμα τῷ πνθίσθαι 21, 13, 2. ἅμα τῷ παρελθεῖν 3, 40, 12. 18, 54, 1.

ἅμα τῷ φανῆναι 15, 32, 3. ἅμα τῷ προσπεσεῖν 11, 1, 10 (Krebs, I 60).

Other recurring phrases are: ἅμα τῷ συμμίξαι 3, 19, 1. 8, 29, 5. 31, 11. ἅμα τῷ προσμίξαι 10, 30, 6.

ἅμα τῷ σημῆναι 10, 12, 4. 11, 27, 6. 16, 37, 5.

ἅμα τῷ διελθεῖν τὰς ἡμέρας 20, 10, 17. 32, 13, 7. ἅμα τῷ ἰδεῖν 4, 12, 2. 8, 30, 10. Other examples with the aorist are: 1, 21, 3. 34, 1. 40, 11. 2, 33, 6. 53, 2. 3, 13, 2. 54, 7. 66, 7. 71, 6. 85, 8. 115, 2. 117, 10. 4, 12, 4. 17, 12. 35, 9. 64, 7. 69, 6. 5, 14, 3. 54, 1. 7, 17, 1. 8, 29, 2. 36, 10. 11, 16, 1. 12, 19, 6. 14, 8, 11. 15, 30, 2. 33, 5. 21, 4, 6. 27, 3, 3. 30, 13, 1.

δύνανται διὰ τὸ κατ' ἀνάγκην πάντας μαρθάνειν, οὐθ' ὁμολογοῦντες ἀποτρίβεισθαι διὰ τὸ τῶν αἰσχυρῶν παρ' αὐτοῖς νομίζεσθαι τοῦτο. And so 4, 2, 1. 38, 11. 12, 14, 7. 21, 4, 14, etc.

(2). With perfect:

3, 58, 8 δυσχερὲς γὰρ ἐπὶ πλέον τινῶν αὐτόπτην γενέσθαι, διὰ τὸ τοὺς μὲν ἐκβεβαρβαρῶσθαι, τοὺς δ' ἐρήμους εἶναι τόπους. 8, 26, 11 ὁ μὲν Ἀννίβας περιχαρὴς ἦν διὰ τὸ μόλις ἀφορμῆς ἐπειλήφθαι πρὸς τὴν προκειμένην ἐπιβολήν. And 5, 8, 6. 5, 56, 11. 9, 6, 2. 10, 8, 9, etc.

(3). The aorist is found in over thirty passages, e. g.:

4, 1, 4 ἀναμνήσαντες . . . διὰ τὸ τοῦτο τὸ πολίτευμα παράδοξον ἐπίδοσιν λαβεῖν. 2, 7, 6. 18, 6. 5. 45, 4, etc.

We find *ἄν* with the aorist infinitive in 3, 31, 3: διὰ τὸ, κὰν κατὰ τὸ παρὸν εὐτυχῇ, τὴν γε περὶ τοῦ μέλλοντος ἐλπίδα μηδέποτ' ἄν εὐλόγως βεβαιώσασθαι μηδένα τῶν νούν ἔχόντων, where Krebs (Präp. p. 69) observes the insertion immediately after διὰ τὸ of a conjunctive clause κὰν—εὐτυχῇ.

(4). Analogous to the last passage are two cases of the future infinitive after διὰ τὸ:

3, 5, 8 οὐδ' ἀπορήσειν ἀνδρῶν ἀξιώχρεων διὰ τὸ κἄλλους πολλοὺς κατεργυρηθῆσεσθαι καὶ σπουδάσειν ἐπὶ τέλος ἀγαγεῖν αὐτήν.

32, 16, 2 βουλόμενος πίστιν παρασκευάζειν τοῖς μέλλουσι λέγεσθαι πρὸς τὸ μήτε διαπορεῖν τοὺς ἀκούοντας διὰ τὸ παράδοξά τινα φανήσεσθαι τῶν συμβαινόντων.¹

9, 9, 10 ἵνα τῶν μὲν ἀναμνησκόμενοι τὰ δ' ὑπὸ τὴν ὄψιν λαμβάνοντες ζῆλωται γίνονται . . . παράβολον ἔχειν τι καὶ κινδυνῶδες τοῖς ἀντιπάλαιον ἀσφαλῆ μὲν τὴν τόλμαν, θανμασίαν δὲ τὴν ἐπίνοιαν, αἰμύνηστον δὲ καὶ καλὴν ἔχει τὴν προαίρεσιν καὶ κατορθωθέντα καὶ διαψευσθέντα παραπλησίως ἐὰν μόνον σὺν νῷ γένηται τὰ πραττόμενα. Here Polybius has been citing the instances

¹ Included in the above calculation are the following passages in Hultsch's edition, where the reading is not quite certain or conjectural:

1, 3, 3 σποράδας εἶναι συνέβαινε τὰς τῆς οἰκουμένης πράξεις *διὰ τὸ καὶ κατὰ τὰς ἐπιβολὰς—διὰ φέρειν ἕκαστα τῶν πεπραγμένων. Here διὰ and διαφέρειν are restorations of Ursinus and find support from 11, 32, 7 πιστεύων τοῖς πεζοῖς, διὰ τὸ κατὰ τὰς μάχας τὸν τε καθοπλισμὸν καὶ τοὺς ἀνδρας πολλὴν διαφέρειν τῶν Ἰβήρων, where τὸ κατὰ is supplied by Casaubon.

Ursinus corrected also διὰ τὸν to διὰ τὸ τὸν in 33, 16, 6, and διὰ τοὺς to διὰ τὸ τοὺς in 14, 1, 15; the same correction being made also in 3, 115, 7 in C. Similarly διὰ τε to διὰ τὸ in 16, 22, 7 (Reiske); βίᾳ τὸ to διὰ τὸ 10, 26, 6 (Dindorf). 11, 13, 2 ὥστε τὰς λοιπὰς δυνάμεις μὴ δύνασθαι συμβαλεῖν διὰ τὸ μένειν ἀμφοτέρους κ. τ. λ., where τὸ was added by Casaubon and μένειν is Schweighäuser's emendation of μὲν.

For 18, 18, 14, where δεύτερον διὰ τὸ seems to me probable, see above under the dative.

of Epaminondas and Hannibal as examples of a boldness which calculates the chances, for the benefit of present and future leaders. By the τῶν μὲν ἀναμνησκόμενοι he refers, I think, to the case of Epaminondas, which was a matter of history, and by τὰ δ' ὑπὸ τὴν ὄψιν λαμβάνοντες to that of Hannibal, a matter of recent experience (see Schweighäuser ad loc.)

From the usage elsewhere of παράβολος and κινδυνώδης (see Schweigh. lex. sub voce), as well as from their opposition by τοῦναντίον to the following ἀσφαλῆ τὴν τόλμαν, etc., one infers that Polybius used those words in a bad sense, as of something to be avoided. Hence the proposal which Hultsch makes here cannot stand: ζηλωταὶ γίνονται τοῦ παράβολον ἔχειν τι καὶ κινδυνώδης, ὥς τὰ τοιαῦτ' ἀσφαλῆ μὲν κ. τ. λ. Assuming that a line has dropped out, I believe the original ran somewhat as follows:

ζηλωταὶ γίνονται τῶν τοιούτων, διὰ τὸ μὴ οἶον παράβολον ἔχειν τι καὶ κινδυνώδης, τοῦναντίον δ' [ὅτι τὸ δ' ἐναντίον] ἀσφαλῆ μὲν τὴν τόλμαν, θαυμασίαν δὲ τὴν ἐπίνοιαν, ἀείμνηστον δὲ καὶ καλὴν ἔχειν τὴν προαίρεσιν καὶ κατορθωθέντα καὶ διαψευσθέντα παραπλησίως, εἰ μόνον σὺν νῶ γένηται τὰ πραττόμενα. For parallels to μὴ (οὐχ) οἶον—τὸ δ' ἐναντίον ὅτι ἀλλὰ τοῦναντίον "not only not, but on the contrary," cf. 5, 40, 2 τὰ δὲ διαπιστήσας τοῖς περὶ τὴν αὐλὴν διὰ τὸ . . . ἀξιολόγους παρασχόμενος χρεῖας μὴ οἶον τυχεῖν τινος χάριτος ἀλλὰ τοῦναντίον παρ' ὀλίγον κινδυνεύσαι τῷ βίῳ. So 1, 67, 1 (Götzel, p. 32). 8, 10, 4 (οὐχ οἶον ἀλλὰ τοῦναντίον) and 8, 12, 5, 9, 23, 4 ὥστε μὴ οἶον ἐλέγχεσθαι τὰς φύσεις, τὸ δ' ἐναντίον ἐπισκοτεῖσθαι μᾶλλον and 23, 11, 8. The phrase is a Polybian substitute for the Attic οὐχ ὅπως—ἀλλὰ. See Götzel, p. 32.

In 28, 8, 3 Lammert (Fleck. Jahrb. 1888, p. 620) rightly denies the correctness of διὰ τὸ δυσέργους ποιῆσαι and inserts with probability βούλεσθαι before δυσέργους. Without some such alteration the words cannot be made to correspond with Livy's ne transitus faciles Dardanis in Illyricum aut Macedoniam essent (Livy 43, 20, 1). As Μακεδόνες precedes διὰ τὸ, perhaps the original was Μακεδόνες, εἰς τὸ.

πρός.

Compared with its use in Plato and Xenophon, by whom it is frequently employed, πρὸς τὸ c. inf. shows a considerable increase in frequency in Polybius, occurring 134 times (48-86).

In construction Polybius follows generally classical precedent and analogy. He has many phrases with πρὸς τὸ which, though not quotable from classical prose, are quite analogous to attested classical instances. He has, however, developed two interesting

novelties, the uses of *πρὸς τὸ* c. inf. as a pure final, and with *γίνομαι* and *εἰμί*. For the use of *πρὸς* in Polybius see Krebs, *Präp.* p. 117 ff. (who does not notice the pure final use); and for the classical use of *πρὸς τὸ* c. inf. Weiske, p. 535, 6.¹

1. After figurative expressions of motion, impelling, inciting, *πρὸς τὸ* c. inf. signifies the end to which the motion is directed.

1, 17, 9 ὤρμησαν ἐκθυμότερον τοῦ δέοντος οἱ στρατιῶται πρὸς τὸ σιτολογεῖν. So with ὀρμάω 1, 69, 3. 12, 27, 2. 3, 96, 2. With ὀρμὴν σχεῖν 33, 20, 1, but we find the simple infinitive with ὀρμὴν ἔχειν 33, 16, 7.

ἐτράπησαν πρὸς τὸ βλάπτειν αὐτοὺς 4, 32, 6. ῥέπειν 29, 24, 9. ῥοπὰς ποιεῖν 18, 32, 8. ῥοπὴν ἔχειν 32, 20, 9 and *Fragm.* 101. συντείνει 'tends towards' 16, 12, 9. προῆλθε πρὸς τὸ φιλοδοξεῖν 32, 14, 10. προσέρχομαι 12, 27a, 3.

παρορμάομαι 3, 103, 5. 6, 54, 3. ἡμᾶς ἐξεκαλέσασθε πρὸς τὸ λέγειν ὑμῖν τὸ φαινόμενον 21, 21, 6, and so 6, 39, 1.

παροξύνειν 29, 4, 1 παρώξυνε τὸν νεανίσκον πρὸς τὸ μὴ καθυστερεῖν ταῖς παρασκευαῖς ἀλλὰ προκαταλαμβάνειν. So 5, 38, 6. 24, 7, 8. Similarly 29, 3, 5 παρεστήσατο τὸν νεανίσκον πρὸς τὸ κοινωνεῖν τῷ Περσεῖ τῶν αὐτῶν ἐλπίδων. 14, 7, 8 ἐπερρώσθησαν πρὸς τὸ—ἀντιποιήσασθαι.

In the Sestos inscription, l. 91, we find παρορμωμένων πάντων πρὸς τὸ φιλοδοξεῖν.

2. *πρὸς τὸ* c. inf. of purpose. This use is of a very varied character, and is found not only with nouns, adjectives and verbs which have in them an idea, more or less distinct, of purpose and intention, but also in relation to a whole sentence, without any qualifying phrase. The latter use of *πρὸς* occurs in Polybius for the first time.

(a). With adjectives and other expressions of 'eagerness.' *πρόθυμος* 3, 17, 11 τοὺς στρατιώτας προθυμότερους ἐπόησε πρὸς τὸ κινδυνεύειν.

¹ Many constructions of *πρὸς τὸ* c. inf. are paralleled by similar uses of *εἰς* and *ἐπὶ*, and it is evident that the choice of *πρὸς* in many such cases was regulated by the study to avoid hiatus. Thus, after ὀρμάω, ἐπὶ τὸ is the regular phrase with the infinitive, occurring no less than 20 times; but in all the four cases where *πρὸς τὸ* c. inf. is found after ὀρμάω, ἐπὶ τὸ would have brought about a hiatus. But in other cases Polybius shows no decided preference for one particular construction as he does in the case of ὀρμάω, and several instances of *πρὸς τὸ* after a consonant bear out the truth of Büttner-Wobst's contention (*Fleck. Jahrb.*, 1884, p. 115) that after a consonant final Polybius did not confine himself to the form beginning with a vowel. For instances with *πρὸς* we may cite 29, 3, 5. 32, 20, 9. 33, 20, 1. Altogether in the cases where *πρὸς τὸ* c. inf. is found side by side with ἐπὶ τὸ or εἰς τὸ, *πρὸς τὸ* is found 25 times where it was required to avoid a hiatus, but 10 times where ἐπὶ or εἰς might have stood.

33, 11, 2 *προθύμους πρὸς τὸ διακινδυνεύειν* and 10, 22, 10. The simple infinitive occurs, however, 4, 7, 9 and 23, 16, 8. *προθύμως ἔχειν πρὸς τὸ διακινδυνεύειν* 10, 38, 9. *ἐκθύμως ἔχειν* 3, 64, 11. *πάντων ἐκθύμως ἐχόντων πρὸς τὸ κινδυνεύειν*. And 5, 6, 1. 3, 70, 1 *φιλοτίμως εἶχε*; and with *φιλοτίμως διάκειμαι* 15, 3, 2. *φιλότιμος* 21, 16, 5.

φιλοδοξεῖν 27, 9, 7 *Πτολεμαίων φασι τὸν βασιλέα φιλοδοξήσαντα πρὸς τὸ καταλῦσαι τὴν δόξαν αὐτοῦ—ἐξαποστεῖλαι*, where the meaning is 'ambitious of lowering his reputation,' and is analogous to the weakened force of *φιλότιμος*.

3, 63, 6 *διὰ τὴν πρὸς τὸ ζῆν ἐπιθυμίαν*, and so 5, 48, 6 *διὰ τὴν πρὸς τὸ σώζεσθαι ἐπιθυμίαν*.

(*b*). *πρὸς τὸ c. inf.* in phrases indicating 'assistance, contribution' towards an object:

συνεργεῖν 2, 22, 9 *οὐκ ἐλάχιστα συνήργησεν τοῦτο πρὸς τὸ κατασκευάσασθαι τὰ κατὰ τὴν Ἰβηρίαν*. So 11, 22, 3. 31, 7, 19. *συνέργημα* 15, 27, 1. *συμπράττειν αὐτῷ πρὸς τὸ καθικέσθαι τῆς ἀρχῆς* 33, 18, 8. *συμβάλλεσθαι* 'contribute, assist' 3, 2, 6. 6, 50, 6 *οὐ μικρὰ πρὸς τὸ καθικέσθαι τῆς πράξεως ταύτης συμβαλλομένης αὐτοῖς τῆς εὐπορίας*, and 32, 4, 4.

3, 5, 7 *ἵνα συνδράμῃ τὰ τοῦ βίου πρὸς τὸ τὴν πρόθεσιν ἐπὶ τέλος ἀγαγεῖν*.

(*c*). The force of *πρὸς τὸ* 'to the effect that' is noticeable in the following passages:

8, 23, 11 *κατὰ δύο τρόπους οὐκ ἀνωφελές ὑπόδειγμα γενόμενος τοῖς ἐπεσομένοις, καθ' ἓνα μὲν πρὸς τὸ μηδενὶ πιστεύειν ῥαδίως, καθ' ἕτερον δὲ πρὸς τὸ μὴ μεγαλαυχεῖν*.

15, 31, 13 *δεῖσθαι τῶν Μακεδόνων, πᾶσαν προΐεμενοι φωνὴν πρὸς τὸ περιποιήσασθαι τὸ ζῆν αὐτὸ μόνον*.

21, 18, 5 *Ῥωμαίοις ἂν ἐχρήσατο συμβούλοις πρὸς τὸ μήτ' ἐπιθυμῆιν μηδενὸς παρὰ τὸ δέον μήτ' ἀξιοῦν κ. τ. λ.*

We find, however, *χάριν* used similarly in 32, 7, 16 *ἐντολὰς ἔχοντες ἀξιοματικὰς χάριν τοῦ πρὸς μηδὲν ἀντιφιλονεικεῖν τῇ συγκλήτῳ*; and analogous is the late use of *ἵνα* after verbs of commanding, etc.

(*d*). With expressions of 'readiness.'

ἔτοιμος 3, 109, 1 *ἐτόιμους παρεσκευάκαμεν πρὸς τὸ μένειν καὶ μετέχειν τῶν αὐτῶν ἀγώνων*. 5, 17, 6 *ἔτοιμος πρὸς τὸ διακινδυνεύειν*, and 18, 8, 3. The simple infinitive is also found with *ἔτοιμος*, e. g. 1, 62, 1.

ἐτόιμως διάκειμαι 6, 25, 4, and *Fragm.* 81.

παρεσκευασμένος 1, 48, 5 and 3, 109, 5. *ἀπαράσκευος* 3, 69, 12. *ἀπαράσκευος ὢν πρὸς τὸ κρίνειν τὰ ὅλα*.

(*e*). 'Sufficiency.'

ικανός 9, 12, 10 *πρὸς τὸ κατορθοῦν μόλις ἱκανὰ πάντα*. So 10, 13, 10. 24, 14, 4. 33, 20, 1. 12, 21, 5 *ἱκανὸν τόπον ἀφεστάναι πρὸς τὸ μὴ τοῖς πολεμίοις ὑποπεπτωκέναι*.

ἀρκοῦν 2, 56, 5 ἔσται πάντως ἀρκοῦντα ταῦτα πρὸς τὸ τὴν ὅλην προαίρεσιν καταμαθεῖν. αὐταρκής 6, 50, 1.

Frag. 156 αὐτοτελεῖς δὲ νομιζόντων εἶναι πρὸς τὸ κατορθοῦν τὰς σφετέρας δυνάμεις.

ἀξιόχρεως 11, 20, 6 οὐκ ἀξιόχρεοι ἦσαν αἱ Ῥωμαϊκαὶ δυνάμεις αὐτῷ πρὸς τὸ διακινδυνεύειν. 4, 3, 3 where ἀξιόχρεως is Schweighäuser's correction. On the other hand the simple infinitive is found 5, 20, 7 καὶ μάλιστα προελθεῖν μήτε κατὰ τὸ πλῆθος ἀξιόχρεοι ὑπάρχοντες, and in 11, 16, 7.

σύμμετρος 8, 8, 1 ἐφίλει λίθους συμμέτρους πρὸς τὸ φεύγειν ἐκ τῆς πρῶρας τοὺς ἀγωνιζομένους: which Schweighäuser translates: 'lapides emittebat satis magnos ad pellendos de prora navigantes.'

(f). 'Suitability, qualification.'

εὐφυνής 3, 71, 3 καὶ πρὸς τὸ λαθεῖν καὶ πρὸς τὸ μηδὲν παθεῖν τοὺς ἐνεδρεῦσαντας εὐφυνέστεροι τυγχάνουσιν ὄντες.

In 15, 34, 6. 22, 25, 3 we have εὐφυνής καιρὸς πρὸς τὸ c. inf.¹ εὐφυνῶς ἔχειν πρὸς τὸ τοὺς βαρβάρους ἐκβαλεῖν 1, 11, 7. 18, 9, 9. εὐπεφυκῶς 10, 14, 10, but πρὸς τὸ διαχλευάζειν after πρὸς τοῦτο τὸ μέρος εὐπεφυκῶς in 18, 4, 4 is condemned by Naber and bracketed by Hultsch. ἀφυῶς διακείμενος 1, 88, 11. εὐχρηστὸν ἐστὶ πρὸς τὸ *συνεῖναι 12, 25e, 5. See Hultsch.

ἐπιτηδεῖος 29, 7, 7, and 32, 23, 4 ὑπέλαβε τὸν καιρὸν ἐπιτηδειότατον εἶναι πρὸς τὸ πολεμῆσαι.

ἀρμόζων 5, 4, 6 κατὰ τοὺς ἀρμόζοντας τόπους πρὸς τὸ κωλύειν τοὺς ἀμυνομένους.

So too after phrases of 'necessity':

3, 87, 8 προσδέονται τῆς συγκλήτου πρὸς τὸ συντελεῖν τὰς ἐπιβολάς.

9, 15, 4 ἀναγκαῖόν ἐστι πρὸς τὸ γινώσκειν.

12, 18, 3 ἴσον ὑπάρχειν δεῖ διάστημα πρὸς τὸ δύνασθαι.

Analogous to the above-mentioned phrases of sufficiency and suitability are the following expressions with πρὸς τὸ c. inf.: 16, 31, 4 τὴν σωματικὴν δύναμιν ἐχόντων πρὸς τὸ δύνασθαι τὸ κριθέν ἐπιτελεῖν. See Krebs, p. 122, note 2, for a defence of this awkward phrase against Naber. After ἰσχύω 3, 114, 3 οὐκ ἔλαττον ἴσχυε πρὸς τὸ βλάπτειν.

With ἀφορμαί 'opportunity': 5, 35, 5 ἱκανὰς ἀφορμάς πρὸς τὸ καθικέσθαι τῆς ἀρχῆς. 10, 33, 4. 18, 53, 2.

ἀναστροφὴ 'time, opportunity': 8, 26, 9 ἀναστροφὴν δοῦναι πρὸς τὸ

¹ In 4, 74, 8 ἐπειδὴ τὰ τῶν καιρῶν οὐδέποτε πρότερον εὐφυνεστέραν διάθεσιν ἐσχκε τῆς νῦν πρὸς τὸ παρὰ πάντων ὁμολογουμένην κτήσασθαι τὴν ἀσυλίαν, πρὸς τὸ was added by Casaubon, and has been rightly adopted by all the editors. Krebs, however, prefers τοῦ (Präpositionsadverb. I 53).

πολυπραγμονῆσαι, but with the simple infinitive 12, 6b, 10 and 2, 33, 3 (Lammert, l. c. p. 622).

21, 26, 3 πρὸς τὸ μάχεσθαι τοῖς στρατοπέδοις καλλίστους εἶναι τόπους. Similar is 18, 32, 5 δίδεται διάστημα καὶ τόπος πρὸς τὸ μηκέτι ὁρμᾶν ἀλλὰ παρίστασθαι.

(g). Freer in construction, but still in dependence upon a phrase containing an idea of purpose, are the following:

1, 62, 5 τῶν κατὰ λόγον οὐδὲν κατελείπετο πρὸς τὸ σώζειν τοὺς ὑποταττομένους. 11, 2, 10 οὐδὲν παραλιπὼν πρὸς τὸ νικᾶν.

15, 16, 5 πάντα τὰ δυνατὰ ποιήσας πρὸς τὸ νικᾶν.

3, 60, 13 ἔκρινε πράττειν τι πρὸς τὸ θαρρῆσαι τοὺς βουλομένους μετέχειν σφίσι τῶν αὐτῶν ἐλπίδων.

24, 11, 12 πολλὰ ποιήσαντος πρὸς τὸ μηδὲν τοὺς Ἀχαιοὺς βουλεύσασθαι.

The two last of these, with a subject-accusative in the infinitival clause, approach the free use of final πρὸς with the whole sentence. Similar cases with εἰς τὸ are 18, 3, 7 (πάντα ποιεῖν) and 4, 85, 6 (μηδὲν παραλιπεῖν τῶν δυνατῶν).

30, 2, 2 πᾶσαν εἰσενέγκασθαι μηχανὴν πρὸς τὸ μὴ κατακολουθῆσαι τὸν Ἀτταλον.

18, 45, 2 τινὰς ἐλάμβανον πιθανότητος πρὸς τὸ διασεῖν τοὺς ἀκούοντας.

6, 48, 2 πρὸς τὸ σφίσις ὁμονοεῖν οὕτως νεομοθετηκέναι καὶ προνεοῖσθαι.

4, 50, 10 πραγματικῶς διενοήθησαν πρὸς τὸ καθικέσθαι τῆς προθέσεως. 12, 4, 11 ἐπινενόηται πρὸς τὸ διακρίνειν.

3, 68, 9 οὐκ ἠπόρουσαν σκῆψεων πρὸς τὸ μὴ δοκεῖν ἦσαν εἶναι τὸ γεγονός.

6, 58, 12 τὸν σοφισάμενον πρὸς τὸ λύσαι τὸν ὅρκον. 29, 24, 3 ἀπεδείκνυσαν σκῆψιν οὖσαν πρὸς τὸ διακωλύσαι βοηθεῖν.

38, 6, 8 διορθοῦσθαι ταῖς ψυχαῖς πρὸς τὸ μὴ διασφάλλεσθαι.

8, 8, 1 διὰ τούτων ἡσφαλισμένους πρὸς τὸ μηδὲν πάσχειν.

(h). In the two last-quoted instances the dependence of the πρὸς τὸ clause is very slight, but still traceable. There remains a considerable number of cases of πρὸς τὸ c. inf., expressing the purpose of the action, which are not dependent upon any qualifying phrase, but are to be taken in free relation with the whole sentence. This is a usage of πρὸς with the articular infinitive which Polybius is the first to develop. According to Weiske, p. 536, there are but two isolated instances of this use in classical prose: Plato, Prot. 328 B νοῆσαι τινα πρὸς τὸ καλὸν καὶ ἀγαθὸν γενέσθαι, but the correct reading there is probably ὀνῆσαι, see Wayte's note; and in Repub. 456c, where, as Weiske says, πρὸς may simply mean "as regards," and probably does.

The free final use of πρὸς τὸ c. inf. has no doubt grown out of

the use in dependence upon a phrase containing an idea of purpose, by a process the gradual stages of which I have attempted to indicate above. It is the more desirable to treat it fully, as it has hitherto been passed over as a characteristic of Polybius.

3, 51, 13 φόβον ἐνειργάσατο τοῖς ἐξῆς πρὸς τὸ μὴ τολμᾶν αὐτῷ ῥαδίως ἐγχειρεῖν μηδένα τῶν παρακειμένων ταῖς ἀναβολαῖς. 3, 69, 3 δείγμα βουλόμενος ἐκφέρειν τῆς σφετέρας προαιρέσεως, πρὸς τὸ μὴ δεδιότας ἀπελπίζειν τὴν παρ' αὐτοῦ σωτηρίαν τοὺς καταλαμβανομένους.

1, 79, 12 ἡμῶν ἐγκρατῇ γενέσθαι σπουδάζοντα, πρὸς τὸ μὴ τινὰς ἀλλὰ πάντας ἡμᾶς ἅμα τιμωρήσασθαι πιστεύσαντας αὐτῷ.

3, 46, 3 τὴν πλευρὰν ἡσφαλίζοντο τοῖς ἐκ τῆς γῆς ἐπιγούσις, πρὸς τὸ συμμῆναι καὶ μὴ παρωθεῖσθαι τὸ ὅλον ἔργον κατὰ τοῦ ποταμοῦ.

7, 13, 2 βουλόμεθα προσαναμῆσαι τοὺς συνεφιστάνοντας, πρὸς τὸ μηδεμίαν τῶν ἀποφάσεων ἀνυπόδεικτον καταλιπεῖν.

32, 16, 2 βουλόμενος πίστιν παρασκευάζειν, πρὸς τὸ μῖτε διαπορεῖν τοὺς ἀκούοντας κ. τ. λ.

7, 13, 8 ἐναργέστερον ἔτι δείγμα τὸ προβούλευμα, πρὸς τὸ μὴ διαπορεῖν κ. τ. λ.

10, 10, 13 γέφυρα κατεσκευάσται πρὸς τὸ καὶ τὰ ὑποζύγια καὶ τὰς ἀμάξας ταύτη ποιέσθαι τὴν παρακομιδὴν.

16, 1, 5 καὶ τοὺς λίθους ἔθραυε, πρὸς τὸ μηδὲ πάλιν ἀνασταθῆναι μηδὲν τῶν κατεφθαρμένων.

32, 6, 7 δεῖν δὲ καὶ τοὺς ἄλλους πρεσβευτὰς ἀπολωλέναι πρὸς τὸ μηδὲ τὸν ἀγγελουῖντα καταλειφθῆναι—ἵνα παύσωνται κ. τ. λ. Where we have ἵνα and πρὸς τὸ c. inf. in the same sentence.

15, 3, 2 πρὸς πᾶν ἐτοίμως εἶχον πρὸς τὸ μὴ ὑποχείριοι γενηθῆναι.

Fragm. 146 προσεπιμετρῶν τῷ δεομένῳ, πρὸς τὸ παρὰ πάντων γενέσθαι τὴν χάριν.

From these passages it will be seen that in this use the infinitive has nearly always a subject in the accusative. In the other uses of πρὸς τὸ c. inf. this is extremely rare. This is due to the fact that in its free final use πρὸς τὸ c. inf. represents a sentence, while it corresponds usually to a simple abstract noun when in dependence upon a 'purpose' phrase.¹

(3). πρὸς τὸ c. inf. in the sense 'as regards, quod attinet ad,' occurs but once in Polybius, but is classical; see Weiske, p. 536. 1, 67, 4 πρὸς μὲν τὸ μὴ ταχέως συμφρονήσαντας ἀπειθεῖν ὀρθῶς στοχάζονται, πρὸς δὲ τὸ πρᾶναι τοὺς ἡγνοηκότας ὀλοσχερῶς ἀστοχοῦσι, for which compare 1, 33, 10.

¹ 10, 16, 3 ἐφεδρεύουσι πρὸς τὸ δεικνύναι if it means 'ita ut semper tamen se ostendant' (Lipsius ap. Schweigh. ad loc.) it will be another instance of the free final use, but it is without doubt corrupt.

(4). *πρὸς τὸ* and *τῷ* c. inf. with *εἰμί* and *γίνομαι*. These uses of *πρὸς* with the articular infinitive are characteristic of Polybius, to whom they were probably suggested by the analogy of *περὶ τὸ* c. inf. with *εἰμί* and *γίνομαι*, and they do not occur in classical prose. They have been discussed in detail by Hultsch, *Quaestiones Polybianae*, I 20, and Krebs, *Präp. bei P.* 115 and 122. *πρὸς τὸ* c. inf. with *γίνομαι* or *εἰμί* has a force akin to that of purpose; with the dative the notion is that of 'engagement' in a thing. The construction of *γίνομαι* and *εἰμί* with *πρὸς* is not confined to the articular infinitive, but is found also with nouns. See Krebs.

(a). *γίνομαι πρὸς τὸ* c. inf. 'to set about a thing' occurs six times: I, 29, 3 *τάφρῳ περιβαλόντες τὰς ναῦς, ἐγίνοντο πρὸς τὸ πολιορκεῖν αὐτήν.* I, 36, 5. 55, 5. 3, 82, 11. 5, 56, 9. 7, 4, 9. And it is with great probability restored by Hultsch in 18, 26, 8.

(b). Occupation in an action is naturally expressed by *εἰμί πρὸς τῷ* c. inf., and this is a phrase which Polybius employs: I, 50, 1 *θεωρῶν τοὺς πολεμίους πρὸς τῷ ναυμαχεῖν ὄντας.* 3, 94, 10 *πρὸς τῷ παραβállεσθαι ὄλος καὶ πᾶς ἦν.* 3, 103, 7 *πολὺν ὄντα πρὸς τῷ διακινδυνεύειν.* And 2, 32, 11.

But the dative with *γίνομαι πρὸς* and the accusative with *εἰμί πρὸς* are also admissible, and as we find, e. g. *γίνομαι πρὸς ἀναγωγῇ* in 14, 10, 4, and *πρὸς ἀναγωγῇν ὄντων* in 21, 24, 16, so the best MSS give us examples of *γίνομαι πρὸς τῷ* c. inf. and *εἰμί πρὸς τὸ* c. inf. Although attempts have been made to improve upon the MS reading in these cases, if the construction is accepted in the case of nouns it should be admitted with the articular infinitive also; the best course is then to follow the MSS adopting Schweighäuser's dictum: "Utrumque recte dici videtur εἶναι vel γίνεσθαι πρὸς τι et πρὸς τινι. Si quod tamen discrimen est ponendum, commodius fortasse dicetur εἶναι πρὸς τινι et γίνεσθαι πρὸς τι." *γίνομαι πρὸς τῷ* c. inf. will then be read with Hultsch in 3, 98, 4 *ἐγίνετο πρὸς τῷ . . . ἐγχειρίσαι:* 4, 81, 3 and 5, 79, 1, in which passages Krebs, p. 124, proposes to read *τὸ*; and in 3, 71, 1 *εἰμί πρὸς τὸ* c. inf. occurs in the MSS in two passages, 1, 26, 3 *ὄντων δὲ τῶν μὲν πρὸς τὸ κωλύειν, τῶν δὲ πρὸς τὸ βιάζεσθαι,* and 14, 2, 7 *ἐπείσθη διότι πρὸς τὸ συντελεῖν ἔστι τὰς διαλύσεις.* In both of these *τῷ* was conjectured by Scaliger, but only in the latter passage has Hultsch adopted it. Krebs justly prefers the accusative in both passages, but he should strike out 14, 2, 7 from his list of the datives on p. 115.

εις.

Analogous in its usages to *πρὸς τὸ, εἰς τὸ c. inf.* is much rarer. It has 55 occurrences in Polybius (22-33), and shows a falling-off in frequency as compared with its use in Xenophon, who was fond of the final use of *εις*. See Weiske, p. 531-3. For the later history of *εις τὸ c. inf.* see Krebs, P.-A. I 49 note. The following usages are to be compared with those of *πρὸς* above.

1. After expressions of motion in metaphorical sense, of inciting, impelling, etc.

With *ὁρμή* 2, 48, 5 *ὁρμὴν παρέστησε τοῖς Μεγαλοπολίταις εἰς τὸ πρεσβεύειν πρὸς τοὺς Ἀχαιοὺς*. So 5, 36, 8. 37, 7, 7.

παρορμῶ 27, 7, 13 *παρώρμησε τοὺς πολλοὺς εἰς τὸ κυρῶσαι τὸ ψήφισμα*, but with simple infinitive 27, 6, 4 *παρώρμων ἔχεσθαι τοῦ καιροῦ*; where the use of the simple infinitive avoids the hiatus. 6, 52, 9 *παρέχεται ῥοπήν εἰς τὸ νικᾶν*. 21, 19, 2 *διὸ καὶ προῆχθαι νῦν εἰς τὸ λέγειν ὑπὲρ τῶν ἐνεστώτων*.

With *ἐκκαλεῖσθαι* 28, 4, 12. *προκαλεῖσθαι* 9, 28, 4. *παραστήσασθαι* 2, 59, 5 *βουλόμενος παραστήσασθαι τοὺς ἀκούοντας εἰς τὸ μᾶλλον αὐτῷ συναγαγεῖν*. 1, 41, 2 *ἐπερώσθησαν εἰς τὸ τοὺς στρατηγοὺς ἐκπέμπειν*. 3, 49, 9 *ἐπισπωμένου καὶ παρακαλοῦντος εἰς τὸ συμπράξει*.¹

Under this head may also be classed 36, 3, 2 *εἰ συγκαταβαῖεν εἰς τὸ δοῦναι τὴν ἐπιτροπὴν περὶ αὐτῶν* 'if they agree.' 32, 20, 10 *συνεπέδωκαν αὐτοὺς εἰς τὸ συνεπισχύειν καὶ κοινωνεῖν κ. τ. λ.* 'they gave themselves up to.'

18, 9, 10 *τοῦτον ἀποθέσθαι τὸν χρόνον εἰς τὸ προσανενγκεῖν τῇ συγκλήτῳ* 'devote, give up the time to.'

2. *εις τὸ* of purpose or goal.

(a). With phrases of 'eagerness.'

πρόθυμος 22, 18, 8 *πρόθυμος ἦν εἰς τὸ κατὰ πάντα τρόπον ἀμύνασθαι καὶ μετελθεῖν αὐτοὺς*. *σπουδὴν ποιεῖσθαι* 5, 49, 5. 67, 2 and 18, 42, 3 *πολλὴν ἐποιεῖτο σπουδὴν εἰς τὸ διακόψαι τὰς συνθήκας*. 4, 49, 2 *πᾶσαν προσενέγκασθαι φιλονεικίαν εἰς τὸ διαλύσαι τὴν ἔχθραν*.

(b). With expressions indicating *contribution* towards an object.

4, 48, 10 *τῆς τῶν ὅχλων ὁρμῆς συνεργούσης εἰς τὸ διάδημα περιθέσθαι*. So with *συνεργός* 32, 10, 5 *ἐγὼ δὲ κἂν αὐτὸς ἡδέως σοι συνεργὸς γενοίμην εἰς τὸ καὶ λέγειν τι καὶ πράττειν ἄξιον τῶν προγόνων*. 3, 117, 4 *τὴν μεγίστην χρεῖαν παρεσχημένου τοῖς Καρχηδονίοις εἰς τὸ νικᾶν*.

¹ Lammert (Fleck. Jahrb., 1888, p. 622) with great probability inserts *ἐπισπασθεῖς* in 9, 9, 11 *ὁ τῶν Καρχηδονίων ναύαρχος εἰς τὸ συμμαχήσειν μετὰ δυνάμει πλείστης κ. τ. λ.* The future infinitive is noticeable.

5, 35, 1 τῆς καθηκούσης ἐπικουρίας εἰς τὸ τὴν πατρώαν ἀνακτήσασθαι βασιλείαν.

(c). 'To the effect that.'

Such is the force of *πρός* in the following passage, which is rather singular: 9, 10, 3: πότῃ δ' ὀρθῶς τοῦτο καὶ συμφερόντως αὐτοῖς ἐπραξαν ἢ τάναντία, πολὺς ἂν εἴη λόγος, πλείων γε μὴν εἰς τὸ μὴ δεόντως σφίσι πεπραχθαι μηδ' ἀκμήν νῦν πράττεσθαι τοῦτο τοῦργον 'there would be more to show that it was an improper action'; as Schweigh. translates, 'plures tamen rationes suppeditant quae evincant,' etc.

So too 9, 40, 6 περὶ τούτων ἀρὰς ἐποιήσαντο πᾶσι μὲν, μάλιστα δὲ τοῖς Ἑπειρώταις, εἰς τὸ μηδένα τῶν φευγόντων δέξασθαι τῇ χώρᾳ: 'obtestati sunt omnes ne quis reciperet': Schweigh.

(d). 'Sufficient,' with *ικανός*.

2, 46, 3 τοὺς πρότερον πᾶσαν ἱκανὴν ποιουμένους πρόφασιν εἰς τὸ πολεμεῖν 'who made any excuse sufficient for going to war.' 9, 16, 2 ἱκανὰ τὰ παρὰ δόξαν γινόμενα—εἰς τὸ πολλὴν ἀπορίαν παρασκευάζειν. So 12, 25a, 1.

(e). 'Opportunity, suitable time,' and the like.

After *καιρός* *εἰς* is common. *καιρὸν λαμβάνειν* 1, 74, 13. λαβὼν καιροὺς δις μὲν ἐκ παρατάξεως εἰς τὸ νικᾶν κ. τ. λ., for which see Hultsch, Praef.² xlvii. 9, 19, 1 λαβὼν τὸν ἀρμόζοντα καιρὸν εἰς τὸ λαθεῖν τοὺς πολεμίους. And 10, 35, 8. 40, 7. 11, 22, 7 μόλις ἐδόθη καιρὸς εἰς τὸ καθοπλίσασθαι. So 10, 30, 8 (*καιρός* Ca. for *κλήρος*). 11, 24a, 3 τὴν τύχην παραδεδοκέαι καιρὸν εἰς τὸ Ῥωμαίους Καρχηδονίοις ἐξεγεγκεῖν πόλεμον.

διδόναι ἀναστροφὴν 1, 66, 3 and 4, 61, 4, but with the simple infinitive in 12, 6b, 10.

With *ἀφορμή*, *ἀφορμαί*. 3, 59, 4 ἀφορμὰς εἰληφότων εἰς τὸ πολυπραγμονῆσαι καὶ φιλομαθεῖν and 18, 19, 2. 5, 63, 6 μεγάλας αὐτοῖς ἔδωσαν ἀφορμὰς εἰς τὸ λαβεῖν ἀναστροφὴν, and in 28, 17, 8. 12, 25b, 3 ἀφορμαὶ γίνονται καὶ προλήψεις εἰς τὸ προιδέσθαι τὸ μέλλον.

Analogous are 6, 18, 1 τοιαύτης δ' οὔσης τῆς δυνάμεως εἰς τὸ καὶ βλέπειν καὶ συνεργεῖν ἀλλήλοις. 8, 27, 4 ἔλαβον ἐξουσίαν εἰς τὸ πλεονάκις συμμυγνύναι. 3, 15, 7 λαβόντες τὴν ἐπιτροπὴν εἰς τὸ διαλύσαι. But in 32, 8, 7 we have the simple infinitive after ἐξουσίαν λαμβάνειν and 28, 1, 9 after τὴν ἐπιτροπὴν.

(f). *εἰς* τὸ c. inf. after other expressions implying purpose.

4, 85, 6 οὐδὲν παραλιπὼν τῶν δυνατῶν εἰς τὸ γνῶναι.

18, 3, 7 πάντα ποιεῖν εἰς τὸ καταγωνίσασθαι . . . ἀλλήλους. Compare *πρός*. 27, 8, 3 *πρός* τὸ μέλλον εὐλαβεστέρους ὑπάρξειν τοὺς Ῥωμαίους, πείραν εἰληφότας τῆς Μακεδόνων ἀνδρείας, εἰς τὸ μηδὲν ἄδικον μηδὲ βαρὺ προστάττειν Μακεδόσι.

4, 60, 4 συνεφρόνησαν ἀλλήλοις εἰς τὸ τὰς εἰσφορὰς μὴ τελεῖν.

(g). As final and independent of any particular phrase *εἰς τὸ* c. inf. is not in Polybius nearly so common as *πρὸς*. It is, however, not like *πρὸς τὸ* a new feature, but occurs already in Xenophon, in a passage quoted by Lammert (p. 622), *Anab.* 7, 8, 20.

2, 68, 7 *ἔμενον ἐπὶ τῶν ἄκρων, ὡς ἀνωτάτω σπεύδοντες λαβεῖν τοὺς ὑπεναντίους, εἰς τὸ τὴν φυγὴν ἐπὶ πολὺ καταφερῇ γενέσθαι*. Lammert's interpretation of this passage (*Fleck. Jahrb.*, 1888, p. 622) will not stand scrutiny. Comparing the above-mentioned passage of Xenophon he makes it mean: 'They wanted to receive the enemy as high on the hill as possible—so high that their flight should be precipitous.' This introduces a confusion of thought of which there is no trace in the words of Polybius, which mean simply: 'They wanted to receive the enemy as high up the hill as possible, in order that their flight might be precipitous.'

8, 17, 7 *ὅ τε γὰρ Σωσίβιος ἅμα μὲν προεδίδου τῶν χρημάτων, εἰς τὸ μηδὲν ἐλλείπειν εἰς τὰς ἐπιβολάς, πολλὰ δὲ κ. τ. λ.*, where there is plausibility in Bekker's conjecture *πολλὰ* for *ἅμα*.

Fragm. 52 *φῶς ἑαυτοῖς παρεσκεύαζον εἰς τὸ μήτε σφάλλῃσθαι*.¹

On the other hand *εἰς τὸ* c. inf. is not final, but consecutive, and gives the result in the two following cases: 2, 13, 4 *ἐπικεκοιμημένους ἐν τοῖς ἔμπροσθεν χρόνοις καὶ προειμένους εἰς τὸ μεγάλην χεῖρα κατασκευάσασθαι Καρχηδονίους*: where *προειμένους* gives the same idea which *ἐπικεκοιμ.* contains: 'remiss and negligent'; for which cf. *Dem.* 388, 23, *ὥστε οὐ προήσεσθαι*, 'we will not be negligent.' But there is still something unsatisfactory in the expression, which closer parallels would be required to remove.

12, 26c, 4 *καὶ τοῖς νέοις τοιοῦτον ἐντετόκασι ζῆλον, εἰς τὸ τῶν μὲν ἠθικῶν καὶ πραγματικῶν λόγων μηδὲ τὴν τυχοῦσαν ἐπίνοιαν ποιεῖσθαι κ. τ. λ.* Here Geel conjectures *ὥστε* with considerable plausibility.

ἐπὶ τὸ c. inf.

Krebs has a full account of it, *Präp. bei P.*, p. 95. *ἐπὶ τὸ* c. inf. occurs 31 (15-16) times in Polybius, and is rather commoner there

¹ *εἰς τὸ* is also conjectured in 10, 46, 3 *τὸ δὲ βάθος (παραπεφράχθαι δεῖ) ὡς ἀνδρόμηκες, τὸ τοὺς πυρσοὺς αἰρομένους μὲν παρὰ ταῦτα τὴν φάσιν ἀκριβῆ ποιεῖν κ. τ. λ.* For *τὸ* of the MSS Hultsch reads *τοῦ*, and Krebs supports him (*P.-A.* I 53 note 1). Casaubon first proposed *ἐς τὸ*, which Dindorf adopted as *εἰς τὸ*, and this is approved by Lammert, p. 621. After *ἀνδρόμηκες, εἰς τὸ* has some probability, and *εἰς* is as likely to have been omitted by a scribe, as *τοῦ* to have been mistaken for *τὸ* before *τοὺς*. It is true that the final genitive of the art. inf. is commoner than *εἰς τὸ* c. inf. used as final, but without a negative *τοῦ* c. inf. is very rare, and therefore *εἰς τὸ τοὺς* is to be preferred in this passage.

than in Xenophon or Plato, see Weiske, p. 538. It is in Polybius always in dependence upon a verb of motion used metaphorically, and thus shares many constructions with *πρός* and *εἰς*. The most striking feature of its use is the regularity with which Polybius employs it in the phrase *ὁρμάω ἐπὶ τὸ c. inf.* in which it occurs 23 times, and is only exchanged for *πρός* in four cases where *ἐπὶ* would leave a hiatus.

After *ὁρμάω* 2, 39, 5. *ὀλοσχερῶς ὥρμησαν ἐπὶ τὸ μμηταὶ γενέσθαι τῆς πολιτείας αὐτῶν.* 1, 20, 7. 25, 5. 29, 6. 70, 4. 87, 7. 2, 13, 3. 2, 34, 2. 44, 4. 45, 6. 3, 84, 9. 4, 35, 9. 6, 9, 6. 50, 5. 7, 10, 4. 11, 21, 7. 15, 20, 2. 32, 11. 18, 39, 4. 31, 7, 3. 32, 11, 9 *ὥρμησαν ἐπὶ τὸ περὶ τὰ χρήματα μεγαλοφυχία καὶ καθαρότητι διενεγκεῖν τῶν ἄλλων.* Here the article *τῇ* seems to me to be required after *τὸ*, to connect *μεγαλοφυχία καὶ καθαρότητι* with *περὶ τὰ χρ.*

Krebs replaces *ἐπὶ τὸ* for *ἐπὶ τῷ* in 38, 7, 3 *ὥρμηκότων ἐπὶ τῷ παραδειγματίζειν.*

παρορμάομαι 2, 35, 10 *διὸ καὶ μᾶλλον ἔγωγε παρωρμήθην ἐπὶ τὸ κεφαλαιώδη μὲν, ἀνέκαθεν δὲ ποιήσασθαι τὴν ἐξήγησιν:* where *τὸ* is Casaubon's correction of *τά.* *ρέπειν* 1, 31, 5 *ρέπειν ταῖς γνώμας ἐπὶ τὸ ποιεῖν τι τῶν λεγομένων;* compare *πρός* in 29, 24, 9.

παραγίνομαι 3, 6, 7 *δι' ὧν ἐπὶ τὸ κρίναί τι καὶ προθέσθαι παραγινόμεθα.* 21, 28, 3 *καταντᾶν ἐπὶ τὸ μεταλλεύειν.* 36, 5, 6 *φέρεισθαι ἐπὶ τὸ πειθαρχεῖν.* 29, 5, 3 *κατηνέχθην ἐπὶ τὸ γράφειν κεφαλαιωδῶς,* and so 11, 20, 7. 33, 18, 11 *συγκатаφέρεισθαι.*

For Frag. 166 *ἐκπεμπόμενος ἐπὶ τὸ καταστήσασθαι* see under *ἐπὶ τῷ*.

μετὰ τὸ c. inf.

μετὰ τὸ c. inf. has but isolated use in classical writers, but occurs 29 times in Polybius. In this frequent use, as Krebs remarks, p. 61, we have therefore a feature of later style, another instance of the tendency to supplant conjunctive or participial clauses by prepositional structures. In this connection it is noticeable that the tense of the infinitive with *μετὰ τό* is always aorist, and in general a subject in the accusative accompanies it—indications that the *μετὰ τὸ* clause stands for an aorist participle with subject in the genitive absolute, or for a *ὅτε* clause with an aorist verb.

At the same time the frequency of this construction is due to some extent to the epitomizers, who found in *μετὰ τὸ c. inf.* a handy phrase in summing up. Thus, of the 29 occurrences only two, 3, 4, 12 and 3, 10, 1, come in books I-V, all the rest occur among the excerpts, and ten times immediately after the *ὅτι* with which an excerpt is introduced.

3, 4, 12 γνῶναι τὴν κατάστασιν ποία τις ἦν μετὰ τὸ καταγωνισθῆναι τὰ ὅλα and 3, 10, 1.

There are some turgid phrases among the other occurrences, as might be expected, such as 21, 18, 2 μετὰ τὸ γενέσθαι τὴν μάχην 'after the battle.' Especially with συντελεῖσθαι: 14, 12, 3 μετὰ τὸ συντελεσθῆναι τὸν πόλεμον. 15, 26a, 2. 16, 10, 1 and 22, 3, 7. μετὰ τὸ συντελεσθῆναι τὴν ἀνανέωσιν τῆς συμμαχίας. None of these quite equal 9, 41, 10 συνέβη τὴν τῶν ἔργων ἐπιτελεσθῆναι συντέλειαν.

Other cases of μετὰ τὸ 7, 1, 3. 12, 4. 9, 32, 7. 10, 36, 3. 49, 2. 16, 4, 9. 18, 8, 8. 22, 18, 5. 23, 17, 5. 32, 7, 2. 17, 2. 20, 6.

After ὅτι introducing an excerpt 10, 26, 1 ὅτι Φίλιππος ὁ βασιλεὺς Μακεδόνων μετὰ τὸ ἐκτελέσαι τὸν ἀγῶνα, which the hiatus shows to be not original. So in 11, 24a, 1. 16, 10, 1. 20, 9, 1. 22, 4, 1. 28, 19, 1. 31, 18, 1. 32, 27, 1. 39, 17, 1. A startling construction is found 28, 22, 1 ὅτι Ἀντίοχος, μετὰ τὸ καταλιπεῖν Ἀλεξάνδρειαν πολιορκεῖν, πρεσβευτὰς ἐξέπεμψεν: 'oratio inconcinna non Polybii culpa sed epitomatoris,' as Schweighäuser says.

Krebs, P.-A. I, p. 61, has an interesting note on the later history of μετὰ τὸ c. inf. It was neglected by Polybius' immediate followers, but taken up by Dion. Hal. and others, dropping finally out of use at the beginning of the Byzantine era.

περὶ τὸ c. inf.

This is found 8 (2-6) times in Polybius, and except 6, 52, 11 always in the phrase γίνομαι περὶ. Isocrates is the first to use περὶ τὸ with the infinitive, and in particular γίνομαι περὶ τὸ c. inf., which occurs, e. g. Isoc. 3, 12, but the construction was always a rarity (see Weiske, p. 537), and is more frequent in Polybius than in any classical author.

1. After γίνομαι, περί like πρὸς is used with the accusative of the articular infinitive as of nouns to indicate occupation in a thing. See Krebs, Präp., p. 102.

1, 41, 6 τὰλλα πάρεργα ποιησάμενοι περὶ τὸ βοηθεῖν ἐγίνοντο καὶ παραβάλλεσθαι καὶ πᾶν ὑπομένειν ὑπὲρ τῆς πόλεως. 14, 5, 6 ἐγίνοντο περὶ τὸ σφίζειν ἑαυτούς. And 1, 66, 1. 18, 55, 3. 21, 17, 11. 30, 14. 38, 11, 8.

2. With σπουδὴν ποιεῖσθαι, περὶ τὸ c. inf. is found 6, 52, 11 τῆς σπουδῆς ἣν ποιεῖται περὶ τὸ τοιοῦτους ἀποτελεῖν ἄνδρας ὥστε πᾶν ὑπομένειν κ. τ. λ. With which compare 2, 17, 12 περὶ δὲ τὰς ἐταιρείας μεγίστην σπουδὴν ἐποιούντο (Krebs, p. 106). These passages, however, are not sufficient to warrant the change of τοῦ to τὸ which Naber makes in 22, 4, 4 ἐσπούδαζε περὶ τοῦ καταπορευθῆναι, for which see under περὶ τοῦ c. inf.

παρὰ τὸ c. inf.

This occurs only once 29, 27, 12 ὥστε τὰ κατὰ τὴν Ἀλεξάνδρειαν παρὰ τοῦτο πάλιν ὀρθωθῆναι, παρὰ τὸ φθάσαι κριθέντα τὰ κατὰ τὸν Περσέα πράγματα. παρὰ τὸ with the infinitive occurs in Thuc. and Demosth., but never with the sense of παρά we find here, where it is causal (Krebs, Präp., p. 57) and equivalent to διὰ.¹ As Krebs points out, however, the causal use of παρά is frequent in Aristotle, and several instances with the articular infinitive are to be found. See Bonitz, and cf. Anal. Prior I, 34 πολλάκις δὲ διαψεύδεσθαι συμπευεῖται παρὰ τὸ μὴ καλῶς ἐκτίθεσθαι τοὺς ὅρους; and compare also C. I. G. 2058, 132 παρὰ τὸ τὴν ἀρίθμησιν ποιήσασθαι, οὐκ ὀλίγα χρήματα περιεποίησε τῇ πόλει.

E. G. W. HEWLETT.

¹ On this use of παρά, the first instance of which is found in Pind. Ol. II 71, see Rau in Curtius' Studien III 83, who has brought together several Demosthenean passages not in L. and S. Especially interesting is Dem. 21, 96, cited in Bekk. Anecd. I 163: παρά· ἀντὶ τῆς διὰ. ἐκ τοῦ κατὰ Μειδίου· καὶ ταῦτα πέπονθεν κτέ.—B. L. G.

III.—ANALOGY IN THE SEMITIC LANGUAGES.

I.

The received opinion on the nature of analogy as a linguistic phenomenon, and on the relation of analogy and phonetic law may be stated as follows:¹

1. The phonetic laws are absolutely without exception. There are not two classes of sound-changes, regular and irregular, systematic and sporadic.²

In speaking of phonetic law, however, it must be remembered that the idea of law is conditioned by the sphere in which it works and the material to which it is applied. We cannot speak of phonetic law in the same sense in which we speak of a natural law in physics or in chemistry. The student of linguistic phenomena should always take into account the individuality of the language-user.

2. Whatever cannot be explained by regular processes of phonetic law must, in the main, be due to the influence of analogy. Most, if not all, apparently irregular and exceptional forms which cannot be brought under any known phonetic law, or which seem to violate such laws, have been formed directly after the model of other forms without etymological consciousness, simply by the power of association.

These two forces, viz. phonetic variation and formation by analogy, are regarded as the most potent in bringing about individual instances of linguistic changes. Thus Sievers, in his article on Philology in the ninth edition of the *Encyclopaedia Britannica*, speaking of these two forces, says: "They generally work in turns and often in opposition to each other, the former frequently tending to the differentiation of earlier unities, and the latter to the abolition of earlier differences, especially to the restoration of conformity disturbed by phonetic change. Phonetic change affects exclusively the pronunciation of a language by substitut-

¹ See Misteli, *Lautgesetz und Analogie*, in Lazarus' und Steintal's *Zeitschrift für Völkerpsychologie und Sprachwissenschaft*, XI 365-475.

² Cf., however, BAL 98 2, A. J. P., V 171.

ing one sound or sound-group for another. Analogical change is confined to the formation and inflection of single words or groups of words, and often has the appearance of being arbitrary and irregular. It is beyond our power to ascertain whence analogical changes may start, and to what extent they may be carried through when once begun. All we can do is carefully to classify the single cases that come under our observation, and in this way to investigate where such changes are especially apt to take place, and what is their general direction."

Starting with these general premises, it is the purpose of this article to study the operation of analogy in the Semitic languages, and to present, in a systematic way, the results of this study. In a study of this kind we are confronted by three questions:

1. What is the relation of analogy to the characteristics and structure of the languages in which it occurs? Are its nature, its manifestations, and the scope of its application at all modified or conditioned by the well-known peculiarities of these languages?

2. What individual instances of analogical formations are found in these languages?

3. How are they to be classified?

In conducting our investigations we may start from the well-known fact that the whole structure of language, in its grammatical forms and categories, is, in a sense, analogical. It exhibits the operation of what we may call *constructive analogy*.

The working of analogy as a constructive force in building up groups of similar words and forms may be stated as follows: It is obvious that different stems, forming different words and presenting different sounds and combinations of sounds, are used to express different ideas; and further, that different modifications of the same stem, whether by internal vowel changes, or by the addition of prefixes, infixes and suffixes, express the same idea under different modifications and relations. But that different words should undergo the same changes and receive the same additions in the form of prefixes or suffixes in order to express the same relation or modification of the original idea, is clearly the result of analogy whereby words are grouped together in classes, and within these groups the change which is applied to one is applied to all. This formation of groups or classes of words and inflectional forms, and the application of the same inflectional change (using this term in its widest sense) to every word belonging to the same group, are the result of analogy. Each group is governed by a prevailing

analogy, and each individual of the group is treated in its developments and its modifications to express different relations, in accordance with this prevailing analogy. The Semitic languages are peculiar in exhibiting with great clearness and fullness the effects of this constructive analogy by the regularity and uniformity of their structure. So, for example, in the inflection of the verb we find that the general analogy which is normally exhibited in the stems with strong and firm consonants holds good for all verbs, and the deviations from this model of the strong or regular verb are only modifications owing to the peculiar nature and feebleness of certain consonants. From the simple form of the primitives, called the *Qal* or first form, are formed according to an unvarying analogy in all verbs the verbal derivatives, sometimes called forms, or stems, or conjugations, each distinguished by a specific change or added element, with a corresponding definite change in its signification, such as intensive, causative, etc. In other languages where such formations exist they are usually regarded as new derivative verbs. But in the Semitic languages they are incomparably more regular than in the Indo-European languages.¹

In these cases we have no reason to suppose that the present uniformity had to contend with original diversity. It may have been so, but the presumption is that it was not so. But the case is different when we consider another marked uniformity in the structure of these languages, viz. the fact that all inflectional stems have, or are assumed to have, three stem-consonants. As the languages have come down to us, we find a striking uniformity of appearance, but we have reason to suspect that it is at the expense of original divergency. In this case we have an instance of analogy partly as a disturbing and partly as a constructive influence. There are indications that the number of tri-consonantal stems was originally much smaller than at present, but in the course of linguistic development bi-consonantal stems were made tri-consonantal by the addition of another consonant until finally the latter formed the majority.² And although we have reason to suppose that the inflection of bi-consonantal stems was originally to some extent peculiar and different from the inflection

¹ See Kautzsch-Gesenius, *Hebrew Grammar*, 25th ed., Leipzig, 1889, §§39, 2 and 41.

² Cf. Lagarde, *Symmicta*, I 122 (Göttingen, 1877); *Deutsche Schriften* (1886), 285; *Bildung der Nomina* (1889), 215.

of tri-consonantal stems, yet the preponderance of tri-consonantal stems was so strong that even those bi-consonantal stems which remained for the most part gave up their individuality, in various ways assuming the appearance of tri-consonantal stems and conforming to their method of inflection.¹

It may be assumed, then, as an established fact that the present uniformity in the appearance of the languages, namely, the predominance of tri-consonantal stems, is at the expense of original diversity. Still, even here, after the uniformity had once been established, analogy works as a constructive force in the further inflection of these stems.

But leaving for the present the consideration of analogy and the analogical structure of the Semitic languages in this sense of the term, let us examine the subject of analogy in its narrower, more specific sense, in the sense in which the word is generally used by recent writers, such as Misteli and Sievers; let us see what instances of such analogical formations we have in these languages, how they may be most conveniently classified, and how they are related to the fundamental structure and characteristics of these languages.

Whatever theory we may adopt as to the original form and constitution of the (so-called) weak verbs, this much at the least is certain, that in their present form they present the appearance of verbs regularly inflected after the model of the strong or perfect verb, modified, however, by the peculiarities of the weak consonants found in the stem. Add to this the fact that in some of the Semitic languages certain consonants (e. g. in Hebrew the gutturals) have certain peculiarities which give rise to corresponding peculiarities of inflection of the stems containing such consonants, and all the apparent irregularities of Semitic verb-inflection are accounted for. These different peculiarities give rise to different classes of verb-inflection, according to the ordinary denomination, verbs פ"ע, פ"נ, פ"ל, etc.

But knowing something of the nature of these weak consonants, something of the nature of the differences which distinguish these different classes of stems in their various formations and inflections on the one hand, and something of the nature of analogy as it is commonly understood, and as it is exhibited in

¹ Compare Whitney, *Language and the Study of Language*, p. 302 sq.; Stade, *Lehrbuch der Hebräischen Grammatik*, §12a, 1 and §142-144; Kautzsch, *Grammatik des Biblisch-Aramäischen*, §§45 and 46; Nöldeke, *Syrische Grammatik*, §§41 and 57.

other families of languages on the other hand, we are led to expect the occurrence of analogy just here. We are led to expect that the peculiarities which distinguish one class of weak verbs from another, the barriers, as we may call them, which separate the different classes from each other, should be entirely or partially disregarded and the different forms confused. And such we find to be the case. We have not only the general fact that all the inflection of those weak verbs which were originally bi-consonantal in their stems is analogical, i. e. based on the analogy of the stems with three stem-consonants, but we have also a great many specific cases of analogy. We find many individual instances of verbs of one class treated as if belonging to another class, and hence inflected after the analogy of that class, or even disregarding the weakness or peculiarity entirely and inflected directly after the analogy of the strong verb. We find also a few instances where the strong verb is inflected after the analogy of the weak. All such cases of analogical formation, therefore, which affect the real or assumed stem of any word comprise one class with three subdivisions.

CLASS I.

Analogical formations in the inflection of the verb or in the formation of verbal derivatives with reference to the different classes of stems.

Under this head we have three subdivisions:

- A. Confusion of the different classes of weak stems.
- B. Weak stems after the analogy of the strong.
- C. Strong stems after the analogy of the weak.

This law of *tri-consonantality*, if we may so call it, in the stems of words, is one of the most prominent characteristics of the Semitic languages, and this class of analogical formations which has just been considered is closely connected with this same characteristic, in that stems which in their original form did not have three stem-consonants are conformed to the analogy of regular, original, tri-consonantal stems.

Another peculiarity of the Semitic languages is the function of the vowel and the use made of differences and changes in vocalization to differentiate various classes of words and to construct different inflectional forms. Thus, in Arabic, *qatala* is the type of the active transitive verb, *qatila* of the intransitive, and *qutila* of the passive.¹

¹ Cf. Lagarde, *Bildung der Nomina*, p. 7 (ZDMG XLIV 536).

We have also many phonetic processes whereby vowels are changed, lengthened, shortened, etc., in the various processes of inflection. These changes and variations are so light and delicate that we may expect some confusion at times, and such we find to be the case. Sometimes these phonetic processes are firmly maintained, enabling us to ascertain the law which governs them. But in a great many cases forms are transferred from one class to another, and changes take place which are not warranted by any phonetic law. All these analogical formations connected with the vocalization of the different words and forms can be comprised in one class. This gives us

CLASS II.

Analogical formations involving changes and confusion in vocalization.

Still another peculiarity of the Semitic languages is their method of inflection and of the formation of derivative words by preformatives, informatives, and affirmatives, and the resulting distinction between servile and stem-consonant. These formations and distinctions are peculiarly subject to confusion, and hence give rise to many analogical formations which may be comprised in one class with four divisions.

CLASS III.

Analogical changes in the formative elements of words.

- A. Mistaking servile or formative element for part of the stem.
- B. Mistaking a stem-consonant for a servile.
- C. Analogical changes in the formative elements themselves; influence of one formative element upon another.
- D. Addition of serviles and formative elements where they do not belong.

I have thus shown, in a preliminary and provisional way, the possibility of the existence of three different classes of analogical formations affecting respectively the stem-consonants, the vowels, and the formative elements of the different words and forms. But when we consider that every Semitic word can be analyzed into these three elements, viz. its consonantal stem, its vowels, and its formatives, and that these three elements are in the main so strongly marked and so clearly separated, we see at once that this analysis has furnished us a basis for the classification of analogical formations which, though perhaps not so profoundly philosophical as some other modes of classification which might be

adopted, still has the merit that it is simple, practically convenient, and exhaustive, and most of all, that it presents these analogical phenomena in closest connection with the structure and the characteristics of these languages.

The results of our study up to this point may be summed up in the following propositions:

1. The whole structure of the Semitic languages and all the formations and inflections of words are analogical, using the term analogy in its widest sense.

2. Using the term analogy in its restricted and more usual sense when speaking of it as a linguistic phenomenon, those cases of analogical formation which do occur are connected most closely with the structure and various characteristics of these languages, and *thus they are easily accounted for, in fact they occur just where this structure and these characteristics lead us to expect them.*

We find, then, these two factors in the structure of the Semitic languages: on the one hand a notable degree of regularity in the recurrence of certain fixed types of forms and in the application of inflectional modifications; on the other hand, certain deviations from these types and normal processes under the influence of a disturbing analogy. But when we look more closely into the nature and relations of these two factors it becomes evident at once that they sustain a most intimate relation to each other. They are not the result of separate and distinct linguistic forces, or to go back of the language to the mind of the language-user, of separate and distinct faculties of the mind. They are the result of the same law working under different conditions. As a linguistic law we call it *the law of the group*. As the product of the human mind we ascribe it to *the power of association*. By the constitution of the human mind each word is felt to be a member of a distinct class or group, and not simply an isolated individual; and the whole philosophy of analogy as a linguistic phenomenon may be thus briefly expressed:

Whenever the law or type of any group has been able to maintain itself, the individual conforms to the law of the group to which it belongs and the formations are normal.

But when the law breaks down and the distinction between the groups is disregarded, the individual, instead of conforming to the group to which it belongs, is transferred to another group, with which somehow it has become associated, and the result is a disturbing analogy.

It is true that the unwarranted application or extension of analogy beyond its legitimate bounds is a marked feature of language. It is this that has given rise to the expression *mistaken* or *false* analogy. It might better be called disturbing analogy. One of its most frequent effects, as is pointed out in the words of Sievers, quoted above, is the obliteration of existing differences. But it is wrong to regard analogy simply as a disturbing influence. In fact, we might almost say that this is only an incidental effect. It is better to regard analogy as that which binds together the different individual members of each group of words or linguistic elements. Or to speak more accurately, it is natural for the mind to associate words which although different still are felt to be members of one and the same group, and to apply to all the inflectional changes which it has been taught to apply to one. This extension of the same inflectional changes to all the different members of the same group, this formation of different words from different stems after the same type or model, is not the work of memory, as is also pointed out by Brugmann in his book "*Zum heutigen Stand der Sprachwissenschaft*," p. 79. It is the work of the power of association or combination, or, as it might also be called, the analogical faculty. We are not concerned primarily with the name of this faculty, however. But that with which we are concerned is the fact that so-called analogical formations are not to be regarded as something isolated and entirely distinct from those formations which are called normal, but rather they are the results of the same mental process, and show the operation of the same law working under different conditions.

Starting from the principle that analogy is the modification of an existing form, or the origination of a new form after the model of another form with which it is associated, different schemes for the classification of such analogical phenomena have been proposed. These different schemes are presented and reviewed by Delbrück, "*Einleitung in das Sprachstudium*," p. 108 fg. According to him these classifications are made from three different points of view:

1. According to the nature of the psychological activities which are concerned in the different formations.
2. According to the nature of the words affected by analogy.
3. According to the results of the operation of this force of analogy.

The first of these principles is the one adopted by Misteli in

the article already referred to (*Zeitschrift für Völkerpsychologie und Sprachwissenschaft*, XI 365-475, XII 1-26), and after him by Wheeler, in his treatise on "Analogy and the scope of its application in language."¹ As this is by far the most satisfactory of existing methods of classification, I shall present it in some detail, using mainly the phraseology of Wheeler in the statement of the different classes, and illustrating them by examples taken from the domain of Semitic.

According to Sievers, the influence of analogy tends largely to the abolition of earlier differences. Similarly Wheeler (op. cit. p. 35): "The operation of analogy in language is in every case ultimately conditioned and determined by the natural quest of the mind for unity to replace multiplicity, system to replace anomalous diversity, and groups to replace monads. The office of the psychical factor in the development of language is therefore the maintenance and re-establishment of the groups which the phonetic laws tend to disrupt, and the creation of new groups. It aims to eliminate purposeless variety."

To this must be added the important statement on page 37 of the same work: "The formation of new groups very commonly appears as a readjustment of old groups. Changes in the character and use of the phonetic material of a language often cause a form or number of forms to be severed from one group and attached to another."

Wheeler thus classifies the phenomena of analogy:

I. *Likeness of Signification and Diversity of Form.* Two words entirely diverse in form, but which are capable of application to one and the same object or idea, may, through the influence of this limited likeness of signification, be confused into one word by the process known as "contamination of form."

No instance of this kind in Semitic has occurred to me.

II. *Affinity of Signification and Diversity of Form.* Words totally dissimilar in form, but expressing ideas of like category, are made to approximate slightly in form through the extended application of some sign of category or through the extended use of some element or combination of elements of sound which has come to be recognized as characteristic of a group.

As an illustration of this kind of analogy the following has occurred to me: The common people often say *masoner* for *mason*. The ending *er* came to be regarded as expressing trade or calling,

¹ Ithaca, N. Y., 1887. Cf. also A. J. P. V 165-85, X 202.

from such words as *painter, joiner, carpenter, farmer*, etc. Hence they sought to bring *mason* into the same category of form by adding *er* and making *masoner*.

Instances in Semitic are the following among others: The prefix *m*, to form the passive participle of the Arabic first form, of which the ground-form is *qātūl*. See Barth, *Nominalbildung*, p. 178, §123a.¹

In Arabic this principle often works in the extension of existing groups. See Barth, *Nominalbildung*, p. 135, §85d. The form *qatīl*, formed nominally from the *i*-imperfect, is used to denote masses, collectives. Then in that sense it is formed from stems which have no *i*-imperfect, especially to denote masses or collections of animals, *kalīb* 'dogs,' *qa'in* 'sheep,' etc.

Cf. also the Mandaean pronouns *ächnun*, *ächtun*, *ächtōchun* and *ächnōchun* (Nöld., *Mand. Gramm.*, p. 86).

III. *Likeness of Function and Diversity of Form.* Words differing in *form* are reduced to groups upon the basis of likeness of function, i. e. of likeness of use in the economy of the sentence and for the expression of like modifications of thought.

An illustration of this kind of analogy is found in the formation of the Hebrew infinitive absolute of the Niphal. See Barth, *op. cit.* p. 72, §49b. The regular infinitive absolute of the Niphal is seen in נִכְסֵי. But as in the Piel and Hiphil a certain assonance was perceived between the imperfect and the infinitive absolute used to strengthen it, e. g. שָׁבַר תִּשְׁבֹּר, Ex. 23, 24, a similar form was originated in order to produce a similar assonance in the case of the Niphal הִפְרַח תִּפְרַח, I Sam. 27, 1, etc. This analogical formation almost entirely displaced the organic.

Other illustrations of this are seen in the formation of prepositions with suffixes in Hebrew and in Ethiopic. Compare אֵלַי, אֵלָיו, אֵלֶיךָ, אֵלֵיהֶם, אֵלֵיהֶן.

The *י* is organic in the first two cases, because they are to be referred to the stems אֵלִי and עָרִי. Starting from such stems it is extended analogically to stems of other prepositions where it has no place at all.

IV. *Contrast of Signification and Partial Likeness of Form.* Words of contrasted signification and of partly similar form are grouped in couplets, and a further approximation in the outward form is the result.

¹ Cf., however, *Beitr. z. Assyriologie* I 160 (ZA, IV 375).

² Cf. ZDMG, XLII part 3 (A. J. P. X 234) and Lagarde, *Mittheil.* II 231.

An instance of this kind of analogy is given by Praetorius, Ethiopic Grammar, p. 86, §99. Eth. *waq'a*, *he has gone out*, has in the subjunctive *iqā'*, and imperative *qā'*. These forms ought to be inflected thus: *teqē'i*, *iqē'ā* or *qē'i*, *qē'ā*. They follow, however, the analogy of their opposite *ibā'*, from *bō'a*, *he has gone in*, and hence we have the forms *teqā'i*, *iqā'ā*, *iqā'ā*, etc.¹

Another illustration of the analogy of the opposites is the Hebrew *אַחֲרָיִם*, *last* (stem *אַחַר*) after the analogy of *אֶחָד*, *first*.

V. *Likeness of Signification and Partial Likeness of Form*. Words whose stems have a like signification and are similar but not like in form are grouped together upon the basis both of meaning and form, and a levelling of the form of the stems is the result.

Under this head Wheeler brings the following classes of analogical formations:

A. Levelling between different cases of like stems.

As an instance, somewhat similar at least to the instances mentioned by Wheeler under this head, may be mentioned such cases as I have given under Cl. III, Div. B., the Assyrian plural *ilāti* for *idāti*, from *ittu*, which stands for *idtu*,² the feminine of *idu*, *hand*.

B. Levelling between the different forms for person and number in the same tense of the verb.

Analogical influence of this kind is very conspicuous in the inflection of the perfect of the Semitic verb.

The original paradigm probably was as follows, in the singular :³

- qatal a. 'he has killed.'
- qatal at. 'she has killed.'
- qatal tā. 'thou hast killed.'
- qatal tī. 'thou (fem.) hast killed.'
- qatal kū. 'I have killed.'

In Ethiopic, the first person *qatal-kū* has influenced the second person masculine and feminine, so that they now have *qatalkā*, *qatalkī*. In the other languages the reverse of this process took place; *kū* of the first person was changed to *tū* under the influence of the analogy of the second person, while in Hebrew, by a further analogical change, *tū* was changed to *ti* under the influence of the possessive suffix *i*.⁴

¹ Cf. Hebraica II 6, i.

² See Hebraica I 178, 5; cf., however, Delitzsch, Prolegomena 46 and 115.

³ See Nöldeke, Die Endungen des Perfects, ZDMG, XXXVIII 407 sq.

⁴ Cf. SFG 53 below; ZDMG, XXXVIII 419; XLIV 539, 1; Wright, Comp. Gramm. 175.

C. Levelling between the different parts (tenses), etc., of the same verb.

An instance of this kind of analogical formation is seen in the vocalization of the Hebrew perfect and imperfect *Piel* as compared with the corresponding forms in Arabic. In Arabic, which probably comes nearest to the primitive, we have *qattala*, *yugattilu*, while in Hebrew we have קָטַל, יִקְטֹל. The *e*-vowel of the second syllable of the perfect is probably due to the influence of the corresponding vowel of the imperfect. The *i*-vowel of the first syllable is then perhaps due to vowel-harmony.

D. Levelling between derivative and primitive.

No instances of this kind in Semitic have occurred to me, perhaps because there generally exists such a close connection between derivative and primitive.

For this classification Wheeler claims practical exhaustiveness. He says: "Under the five main categories which have been thus far established and discussed may be classified nearly if not quite all the phenomena usually associated with the action of analogy."

I have preferred, however, in my treatment of analogy to look at the phenomena from a different point of view, and adopt a different method of classification. The predominant characteristic of all Semitic analogical formations, as I have already shown, is *the formation of groups, and the disturbance of these groups* by transferring individual words, forms, portions, or characteristic elements of forms from one group to another, taking them from a group where they exist organically and applying them to or placing them in a group where they do not belong. These disturbances or transferments will naturally affect either the consonantal ground-stem of a word, or the vocalization of the stem, or those formative elements, prefixes, infixes, suffixes, by which different inflectional forms or derivative words are formed. Hence the classification which I have given will logically follow, and I trust that a study of the material as I have arranged it, in the second part, under these different heads, will bear out its suitability. This material will appear in a subsequent number of this Journal.

ABEL H. HUIZINGA.

NOTE.

ON THE ARTICLE WITH PROPER NAMES.

Many years ago, twenty or more, thoroughly dissatisfied with the ordinary statements as to the article with proper names, and convinced that the bare formulae 'deiktic' or 'demonstrative' and 'anaphoric' did not help my students to the real feeling of the articular proper noun, I ran through certain prose authors in order to ascertain whether there was any considerable variation in the amount of use, and I was not long in finding what I sought. That the poets, outside of comedy, did not make much use of the article with proper names is an old story. Homer does not use it. In lyric poetry it is rare, and Pindar's τὸν Ἰπποκλέαν (P. 10, 57), if genuine, is a blemish, pardonable in a boy of Doric leanings (see Müller, Dorier, III 504). In the tragic poets it is so little employed that Valckenaer (ad Eur. Phoen. 147) went so far as to deny its occurrence. In short, the use is essentially a prose use, and that fact gives the tone approximately. It does not belong to the more elevated range; it belongs to the sphere of familiar language. And no wonder. Pointing is vulgar, and with the proper name the article is a pointer, and in the main a needless pointer, so that it may well serve as an index of familiar style, a linguistic gesture allowable only where an actual gesture would be tolerable. But any observation to this effect will be sought in vain either in Krüger, or in Kühner, or in Madvig, or in Hadley-Allen, or in Goodwin, or in Koch, or in Kaegi. To be sure, the absence of such an observation may be due to the fact that the Germans, who write our school-grammars directly or indirectly, do not need to be told about the tone of the article with proper names, but English-speaking people do need to be told about it, for standard English does not use the article with proper names, except in the plural, as 'the Smiths,' and in that case the proper noun becomes a common noun. Such expressions as 'the Patti,' 'the Materna,' are exotic and hopelessly vulgar. I have said that the Germans ought to have no difficulty about the tone, but even they have become uneasy of late, and Blass has waked up to the importance of the matter for Demosthenes (see A. J. P. XI 107), and some years ago Herbst wrote an elaborate paper on the article with proper nouns in Thukydides (see A. J. P. II 541),

so that we may expect something exhaustive before long, and with the exhaustiveness the usual over-refinement and minute and unremunerative subdivision.¹

¹ This little note, which was intended simply to call attention to an important subject, has been repeatedly crowded out by the pressure of other matter, and ought to be superfluous now that a special treatise has been published which professes to cover the whole ground of the article with the proper noun in Attic prose. But the dissertation of Carolus Schmidt, *de articulo in nominibus propriis apud Atticos scriptores pedestres* (Kiel, 1890), does not present a full statistic, does not answer all the questions that might properly be asked, and deals with the formulae of anaphora and stress in the usual unsatisfactory, shifty way. Still some stylistic points come out from Schmidt's researches, and even he sees that authors like Thukydides and Plato differ from each other in this point as in others, that dialogue and narrative show marked divergencies, that rapid recital and leisurely description, summarizing *oratio obliqua* and detailed *oratio recta*, follow different laws.

In the general part Schmidt discusses the article with names of continents, *Εὐρώπη* and *Ἀσία* being regularly articular, while the names of countries, though felt as adjectives, and felt as elliptical, are not so regular. Islands vary. Mountains have the article more frequently than not, and the very common addition of *τὸ ὄρος* or the like shows that the mere name did not satisfy the Athenian mind. Seas have the article in inscriptions, otherwise they are fluctuating. Rivers usually take *ὁ ποταμός* and follow the pattern of the mountains. Cities and towns lack the article in inscriptions. *ὁ Πειραιεύς* is used when a part of the city is meant and not the harbor as such—a distinction which may, however, be wiped out by the ever ready anaphora. Shrines and sacred inclosures, being substantivized adjectives, have the article, but the festivals of the gods are anarthrous in the inscriptions of the best time. Writers vary. In combination with *χορηγεῖν*, which suggests legal formality, Demosthenes omits the article. The names of the tribes vary. The Athenian says of ships *ἡ Ἀργώ*, *ἡ Σαλαμινία*, *ἡ Πάραλος*, just as we say 'The Etruria,' 'The Umbria'; and the article is used with statues as in English. In the matter of the article gods fare very much as men do. In faded oaths, *νῇ Δία*, *μὰ Δία*, *πρὸς Διός*, the article is omitted as a rule. If an appellative is added to the name of the god, both name and appellative take or omit the article, as we have seen above. A few names of men and women always have the article, as *ἡ Πυθία*, hardly a substantive. Every one knows the difference between *Θουκυδίδης Ἀθηναῖος* and *Θ. ὁ Ἀθηναῖος*. *Φαλῖος Ἐρατοκλείδου* is an official designation, *Ἀξίохος ὁ Ἀλκιβιάδου* is a popular designation, but even in inscriptions the genitive of the first name forces the article. So *Ἀξιόχου τοῦ Ἀλκιβιάδου*. As we have had occasion to emphasize before (A. J. P. VI 486), we cannot always distinguish between *οἱ Λακεδαιμόνιοι καὶ Ἀθηναῖοι* and *οἱ Λακεδαιμόνιοι καὶ οἱ Ἀθηναῖοι*. The Greeks were not so particular in this respect as they ought to have been. In fact they were often as careless as we are habitually in the repetition and in the omission of the article in such cases (A. J. P. IV 254). Much of this general part lacks novelty and one is wicked enough to prefer naked figures.

As to the individual usage, Schmidt reminds us that we are not to look for a

The plan that I followed in my little investigation was to attack those passages in which the same proper name recurred often. In some authors I found that there was a certain steadiness in the

history of the article with proper nouns because the earliest author and the latest are sundered by too brief a space. And then their provinces are so different and their geniuses are so different. Fortunately that is precisely what interests us in the whole matter. It is with the article here as with the article in combination with the infinitive, a matter of style.

The first author taken up is Thukydides, whose characteristic 'duritas' in the use of the article Schmidt does not fail to emphasize. Herbst, as is well known (see above), has consecrated a special study to the article with the proper noun in Thukydides, and has drawn the most important conclusions from the results of his examination. But Schmidt is far from accepting all Herbst's categories, and prefers his own 'stress' to Herbst's 'contrast.' Unqualified approbation, however, is given to Herbst's rule that all side-remarks, all parenthetic observations, everything that lies outside of the narrative proper is free from the law of anaphora. And yet in the application of the law Schmidt cannot always agree with Herbst. Another and not dissimilar law is the omission of the article in *oratio obliqua*, which lacks the lively tone, the familiar emphasis, the verbal gesticulation of *oratio recta*, and lacking these naturally lacks the article, though even *oratio obliqua* is exposed to the intrusion of intense stress. Especially interesting is the observation that the same rapidity of movement that prompts the use of the historical present prompts the disuse of the article with the proper noun, and as specimens of contrasted styles Schmidt selects the first book as comparatively oligarthrous, the sixth and seventh as comparatively polyarthrous. In the speeches little use is made of the article with proper nouns.

For Plato Schmidt formulates the rule that in the narrative portion the proper name after its first introduction has an anaphoric article. In the dialogue itself the article is not used. In the Apology the absence of the article with the names of the accusers is in conformity with the best oratorical usage.

The unsatisfactory character of the MSS of Xenophon casts suspicion on the soundness of the tradition as to the articular proper noun in that author. Still the article is used, as in Thukydides, more freely in easy, flowing narrative than in succinct account. It is lacking in *oratio obliqua*, lacking in dialogue.

Turning to the orators, in the Helena of Gorgias, the heroine lacks the article only when she is first mentioned and only when she is last mentioned. In Antiphon I Φιλόνοως is anarthrous when first mentioned, then always articular (nine times). So Ἡρώδης in V. The article is little used in Andokides. In Lysias the names of opponents have no article, as a rule, and the names of nationalities are anarthrous. In the epideictic orations of Isokrates the article is rarely employed with proper names; and in the forensic speeches the opponents are anarthrous. But it is not until he comes to Isaïos that Schmidt wakes up to the truth from which I started in my little note that the article with the proper name belongs to popular diction. The article with the proper noun is an innovation, he says, and whence could it have come except from the people? A droll way of putting

anaphora, but in others the variation bade defiance to rule. Especially interested was I to find that in the Trapeziticus of Isokrates, one of the few dihanic speeches of that worthy, a speech of which he was doubtless ashamed in later years, the name Πασίων is used by that pink of Attic propriety thirty-two times, always without the article, once with οὔτος. At the other pole stands Plato, as every one knows, and it seemed not without significance that Isokrates, who affected tragic stateliness even in such details as the ν ἐφελκυστικόν, approaches the usage of the tragic poets, while Plato, the student of the mimes, draws near to Aristophanes, who uses the article with the proper noun more freely, as he uses the article more freely at any rate.¹ But even a slight examination

it. In Isaios the avoidance of the articular proper noun is noticed as coinciding with the avoidance of the hiatus, both being indications of more careful composition and more elevated style in those speeches in which the double avoidance is the rule. In the study of the usage of Demosthenes, Schmidt's master, Blass, to whom the dissertation is dedicated, had led the way (see A. J. P. XI 107), but the mobility of Demosthenes puzzles our investigator and leaves him often as helpless as he was in the presence of Plato's shifting moods, for Demosthenes does not recognize the obligation of low relief imposed by *oratio obliqua*, and uses the articular proper nouns as freely as he swears. It is this spice of the blackguard in Demosthenes, this lawlessness in the teeth of a distinct recognition of law that makes Demosthenes so delightful. Your Hypereides, your Lykurgos, your Aischines are much better behaved. Hypereides always omits the article with his opponent Δημοσθένης, always with Εὐξένιππος. Lykurgos prosecutes Leokrates without tacking the *flabellum* of an article to his name. Aischines calls Timarchos by name 37 times and lapses seldom if ever into the article, and Ktesiphon is treated in very much the same way. But Demosthenes refuses to be bound, and in the presence of the shiftings of that consummate Proteus our bewildered questioner concludes that the use of the article with the proper noun is a matter of interpretation. But he has himself brought us a little further than that.

¹ See Fuller, de articuli in antiquis Graecis comoediis usu, Leipzig diss., 1888, p. 34 foll. Fuller does not satisfy the conditions of the research, but some use can be made of his material. As for comparative statistics he only tells us that in the first thousand verses of

Aisch. Prom. V.	the article occurs	210 times.
Sophokl. Oed. T.	"	303 "
Eur. Med.	"	159 "
Ar. Vespae,	"	562 "
Plat. Phaedo (Stallb.)	"	768 "

The small number in Eur. as compared with Soph. is not what might have been expected, but those who know the oscillations of Euripides will suspend judgment until more is known than this exhibit yields.

serves to show that the pretty contrast between Plato and Isokrates is not simply a contrast of individualities, it is a contrast of provinces, for none of the orators uses the articular proper noun with anything like the freedom that characterizes Plato or even the historians, and we must recognize in these cases the obligations of official speech. The orators, in short, complied to a certain extent with the style of official inscriptions, which eschew the article with proper nouns, 'even if they are generally known or have been previously mentioned.'¹ The inscriptional use of the article with the names of deities takes us into a different region and suggests a time when the proper name carried with it more significance, and the familiar rule that the article is either omitted or repeated before the name of a deity and the attribute (*Zeus σωτήρ, ὁ Zeus ὁ σωτήρ*) is another instance of the power of formulae in matters of religious ceremony.

But the 'Article with Proper Nouns' is a chapter in the aesthetics of Greek syntax that I have neither time nor inclination to work out. The great facts lie on the surface, patent to every eye. The quest of more subtle differences among authors, departments, periods and dialects I am content to leave to others.

B. L. GILDERSLEEVE.

¹ Meisterhans,² 183.

REVIEWS AND BOOK NOTICES.

Kleinere Schriften von Theodor Benfey. Ausgewählt und herausgegeben von ADALBERT BEZZENBERGER. Erster Band. Erste und zweite Abteilung. Mit dem Bildnisse Th. Benfey's. Berlin, H. Reuther, 1890. (xl, 342 u. 200 SS.)

Wenigen Sprachforschern ist eine so umfassende und andauernde schriftstellerische Wirksamkeit beschieden gewesen, wie Theodor Benfey. Mit dem Anfange der dreissiger Jahre beginnen seine Arbeiten auf dem Gebiete des Sanskrit und der vergleichenden Sprachforschung und bis nahe vor seinem Tode (26. Juni 1881) setzen sie sich, fast ein halbes Jahrhundert hindurch, unablässig fort. Seine erste selbständige Schrift war eine Untersuchung "Über die Monatsnamen einiger alten Völker," die er im J. 1836 mit dem Mathematiker M. Stern herausgab. In weiteren Kreisen machte er sich dann bekannt durch sein "Griechisches Wurzellexikon," das in zwei Bänden 1839 u. 1842 erschien. Zwischen diese beiden Bände fällt der Artikel "Indien" (1840), welcher einen besonderen Band der Ersch- u. Gruber'schen Encyclopädie bildet. Den vierziger Jahren gehören ferner an die Schriften: "Über das Verhältnis der ägyptischen Sprache zum semitischen Sprachstamm" (1844), "Die persischen Keilinschriften mit Übersetzung und Glossar" (1847) und die Ausgabe der "Hymnen des Sâma-Veda" (mit Einleitung, Glossar und Übersetzung, 1848). Im J. 1852 erschien die "Vollständige Grammatik der Sanskritsprache," der sich im folgenden Jahre die "Chrestomathie aus Sanskritwerken" und im J. 1855 die "Kurze Sanskrit-Grammatik zum Gebrauche für Anfänger" anschloss. Wenige Jahre später treffen wir B. auf einem neuen Gebiete, dem der vergleichenden Märchenforschung, in dem Werke "Pantschatantra: Fünf Bücher indischer Fabeln, Märchen und Erzählungen. Aus dem Sanskrit übersetzt, mit Einleitung und Anmerkungen" (2 Bde., 1859). In den sechziger Jahren folgen dann zunächst "A Practical Grammar of the Sanskrit Language for the Use of Early Students" (1863, 2. Aufl. 1866) und "A Sanskrit English Dictionary" (1866); sodann die "Geschichte der Sprachwissenschaft und orientalischen Philologie in Deutschland" (1869), welche den 8. Band der von der Münchener Akademie herausgegebenen "Geschichte der Wissenschaften in Deutschland" bildet.

Vielseitig, gründlich und gedankenreich, wie diese Werke sind,¹ mögen sie hinreichend erscheinen, um als Ertrag der Arbeit eines Menschenlebens zu gelten. Aber die Tätigkeit B.'s ist mit ihnen bei weitem nicht erschöpft. B.

¹ Ich verzichte darauf, dieselben hier im Einzelnen zu charakterisieren und bei ihrer Bedeutung für die Entwicklung des Sanskritstudiums und der vergleichenden Sprachwissenschaft zu verweilen. Eben so wenig liegt es in meiner Absicht, näher auf Benfey's Leben und seine akademische Wirksamkeit einzugehen. Für beides verweise ich auf Bezzenberger's Nachruf im 8. Bde. der Beiträge zur Kunde der indogerm. Sprachen S. 234 ff. und auf den Lebensabriß in der Einleitung zum 1. Bde. der Kleineren Schriften.

pfliegte, nachdem er im J. 1864 zum Mitgliede der Königl. Gesellschaft der Wissenschaften zu Göttingen ernannt war, die Ergebnisse seiner Forschungen vorzugsweise in den Abhandlungen dieser Gesellschaft zu veröffentlichen.¹ Seine dort erschienenen Arbeiten behandeln mit Ausnahme der ersten—einer Untersuchung über die Aufgabe des Platonischen Kratylos—sämmtlich Fragen der vergleichenden oder der Veden-Grammatik. Die vollständige Grammatik der vedischen Sprache, welche B. plante und zu welcher seine Göttinger Abhandlungen nur Vorarbeiten bilden, ist leider nicht über das Stadium der Vorbereitung hinausgekommen.

Sodann laufen neben seinen grösseren Werken und Abhandlungen in ununterbrochener Reihe zahlreiche kleinere Aufsätze: in der von ihm herausgegebenen Zeitschrift "Orient und Occident" (3 Bde., 1860-66), in den Nachrichten von der Göttinger Gesellschaft d. Wissensch., der Zeitschrift für vergl. Sprachforschung, der Allgem. Monatsschrift für Wissenschaft und Literatur, den Beiträgen zur Kunde der indogerm. Sprachen und anderen älteren und neueren Zeitschriften. Nur einen kleinen Teil dieser Aufsätze, aus den Jahren 1876-80, hat B. in den beiden Sammlungen "Vedica und Verwandtes" (Strassb. 1877) und "Vedica und Linguistica" (ebd. 1880) wieder abdrucken lassen.²

Endlich hat B. vom Beginne seiner wissenschaftlichen Laufbahn ab bis zu seinem Ende eine äusserst fruchtbare Tätigkeit als Kritiker entwickelt. Bezzenberger schätzt in seinen Beiträgen Bd. 8, S. 242 die Zahl der Recensionen B.'s auf ungefähr 250. Die früheren derselben sind in Zeitschriften enthalten, welche inzwischen längst eingegangen sind: den Wiener Jahrbüchern der Literatur, den Berliner Jahrbüchern für wissenschaftliche Kritik, der Halleschen Allgemeinen Literatur-Zeitung, Benfey's Orient und Occident u. s. w.; andere stehen in Zeitschriften, die noch jetzt weiter erscheinen, wie der Academy, der Zeitschrift der Deutschen Morgenländ. Gesellschaft und insbesondere den Göttinger Gelehrten Anzeigen.

¹ Vielleicht erweise ich diesem oder jenem Leser dieser Zeitschrift einen Gefallen, wenn ich hier die in den Abhandlungen der Göttinger Gesellsch. d. Wissensch. enthaltenen Arbeiten B.'s nenne (wobei ich bemerke, dass dieselben einzeln käuflich sind). Ich zähle sie in der Reihenfolge auf, in welcher sie erschienen sind:

Über die Aufgabe des platonischen Dialogs Kratylos. 1866.

Über einige Pluralbildungen des indogerm. Verbum. 1867.

Über die Entstehung und Verwendung der im Sanskrit mit *r* anlautenden Personalendungen. 1870.

Ist in der indogerman. Grundsprache ein Suffix *ia* oder statt dessen *ya* anzusetzen? 1871.

Yuboo und seine Verwandte. 1871.

Über die Entstehung und die Formen des indogerman. Optativ (Potential). 1871.

Über die Entstehung des indogerman. Vocativs. 1872.

Über die indogerman. Endungen des Genetiv Sing. *tans*, *tas*, *ta*. 1874.

Einleitung in die Grammatik der vedischen Sprache. I. Der Samhitā-Text. 1874.

Das indogerman. Thema des Zahlworts "Zwei" ist *du*. 1876.

Altpers. *mazdāh* = Zend. *mazdāohh* = Sanskr. *medhās*. 1878.

Einige Derivate des indogerman. Verbums *andh* = *nabh*. 1878.

Über einige Wörter mit dem Bindevocal *i* im Rigveda. 1879.

Behandlung des auslautenden *a* in *ud* "wie" und *ud* "nicht" im Rigveda. 1881.

Die Quantitätsverschiedenheiten in den Samhitā- und Pada-Texten der Veden. 1.-6. Abhandl. 1874-1881.

² Beide enthalten zusammen 25 Artikel, die—mit einer Ausnahme—sämmtlich aus den Göttinger "Nachrichten" wiederholt sind.

Namentlich in zwei Beziehungen sind die kleineren Aufsätze und die Recensionen B.'s anziehend und wertvoll. Zunächst vervollständigen sie das Bild der wissenschaftlichen Persönlichkeit ihres Verfassers. Gerade in ihnen tritt die erstaunliche Vielseitigkeit und die glänzende Combinationsgabe B.'s besonders hervor: seine Belesenheit auf allen Gebieten, welche mit dem indischen Altertume in Beziehung stehen; seine gründliche Kenntnis des Sanskrit, namentlich die bis auf das kleinste Detail sich erstreckende Beherrschung des Pāṇini und der Sprache der Veden; seine rastlos vorwärtsdringende, oft recht kühne und allzu subjective, aber stets anregende und belehrende Art, die Fragen der vergleichenden Grammatik zu behandeln. Diesem mehr persönlichen Interesse steht ein sachliches zur Seite. B. hat in seinen Kritiken und kleineren Aufsätzen manche Gebiete berührt und Fragen behandelt, die in seinen grösseren Werken wenig oder garnicht zur Sprache kommen. Dabei kommt seinen Recensionen eine hervorragende Bedeutung zu. Sie gelten in der Regel weniger der anzuzeigenden Schrift als der selbständigen Förderung der Sache. B. benutzt die Besprechung eines Buches gerne als Gelegenheit, um seine eigenen Gedanken über den darin behandelten Gegenstand mitzuteilen. Diese Arbeitsweise brachte es mit sich, dass er oft einen wichtigen Gedanken—namentlich auch Bemerkungen allgemeiner¹ und methodischer Art—nur im Vorbeigehen und an abgelegener Stelle aussprach.²

Unter diesen Umständen sind wir dem Herausgeber der Kleineren Schriften B.'s, Prof. Adalbert Bezzenberger in Königsberg, zu lebhaftem Danke verpflichtet, dass er die Ausgabe, deren erster Band uns vorliegt, unternommen hat. Es handelt sich freilich nicht um eine vollständige Sammlung, sondern um eine in möglichst engen Grenzen gehaltene Auslese. Der Herausgeber spricht sich über den Plan des Werkes in der Vorrede folgendermassen aus: "Bei der Auswahl . . . leitete mich zunächst ausschliesslich die Absicht, dass das vorgenommene Sammelwerk ein volles Bild sowohl von Benfey's wissenschaftlicher Entwicklung, wie von seiner wissenschaftlichen Bedeutung geben solle. Allein die consequente Durchführung dieses Planes erwies sich bald als unmöglich: ist doch das Erscheinen selbst dieser, dem ursprünglichen Vorhaben gegenüber sehr beschränkten Sammlung nur durch hochgeneigte Unterstützungen seitens Sr. Excellenz des Königl. Preussischen Herrn Cultusministers und der Königl. Gesellschaft der Wissenschaften zu Göttingen ermöglicht. So zog ich denn die Grenzen enger und schied alles aus, was Benfey selbst schon hatte wieder abdrucken lassen. Aber diese Beschränkung genügte noch nicht, und ich legte deshalb auch alle Stücke bei Seite, welche dies Werk zu sehr verteuert haben würden oder zugleich hinreichend bekannt und zugänglich sein dürften, und unterzog endlich die nach allem dem verbleibenden einer

¹ Man berücksichtige hierbei auch, dass überhaupt B.'s Streben vorwiegend auf das Historische, d. h. auf Erkenntnis der Entwicklung des Individuellen, gerichtet war. Es liegt im Wesen der geschichtlichen Betrachtung, dass sie das Allgemeine immer nur so zu sagen stückweise—nicht systematisch—aufdeckt, es dem Individuellen einordnet und unterordnet.

² So hat B. zu verschiedenen Malen (zuerst, so viel ich weiss, in der Anzeige von Böhtlingks Versuch über den Accent, Allg. Lit. Ztg. 1845, S. 934 = Kl. Schr. I, S. 92) den Satz ausgesprochen, der Übertritt eines Wortes in eine andere grammatische Kategorie—z. B. adverbialer Gebrauch einer Casusform—habe oft eine Accentverschiebung im Gefolge. Aber er hebt dies immer nur gelegentlich hervor, wenn ihn die Betrachtung eines besonderen Falles auf den allgemeinen Grundsatz führt.

abschliessenden Musterung, bei welcher ich alle strich, die nicht actuell oder geschichtlich interessant sind." Was bei allen diesen Einschränkungen und nach der letzten Sichtung übrig blieb, hat der Herausgeber in vier Abteilungen zerlegt: I. Sanskritphilologisches, II. Sprachwissenschaftliches, III. Zur Märchenforschung, IV. Verschiedenes. Der vorliegende Band enthält die beiden ersten Abteilungen.

Vorangeschickt ist ein kurzer, sehr dankenswerter Lebensabriss Benfeys. Er stammt von best unterrichteter und dem Verstorbenen nächst stehender Seite, nämlich von einer seiner Töchter. Wer, wie der Verfasser dieser Anzeige, den Vorzug gehabt hat zu Benfeys Zuhörern zu gehören und ihm persönlich näher zu treten, der wird sich in diesen Mitteilungen unmittelbar in die Umgebung des liebenswürdigen und bedeutenden Mannes zurückversetzt fühlen und neben vielem Neuen auch manchen Ton vernehmen, der ihm bekannt klingt. Auch für ferner Stehende wird es von Interesse sein, eine biographische Schilderung des Gelehrten zu erhalten, die aus seiner unmittelbaren Nähe stammt und sich vorwiegend auf seine eigenen Äusserungen und auf Briefe aus seinem Familien- und Freundeskreise stützt.

Ich wende mich hiernach zu einer kurzen Übersicht über den Inhalt des vorliegenden Bandes. Den Anfang macht eine im J. 1833 erschienene Recension von Poley's Ausgabe und Übersetzung des *Devīmāhātmyam* (einer Episode des *Mārkaṇḍeya Purāṇa*): das Erste, was B. auf dem Gebiete des Sanskrit geschrieben hat.—Es folgt eine Recension von Lassen's *Institutiones linguae Pracriticae*, die mit einer für jene Zeit (1840) merkwürdigen Klarheit und Übersicht die Grundlinien der altindischen Sprachgeschichte zeichnet und die Hauptepochen chronologisch zu fixieren sucht.—Die folgende sehr ausführliche Besprechung von Troyer's *Rājatarāṅginī* aus d. J. 1841 schliesst sich an die Darstellung der indischen Altertumskunde an, welche B. kurz vorher in Ersch u. Gruber's *Encyclopädie* (Art. "Indien") gegeben hatte. Sie ist nicht nur dem Umfange, sondern auch dem Inhalte nach eines der bedeutendsten Stücke dieser Abteilung und nimmt unter den Versuchen, in die höchst verwickelten und dunklen Fragen der indischen Chronologie Licht zu bringen, eine hervorragende Stelle ein.—Die im J. 1845 geschriebene Anzeige von Böhtlingk's Versuch über den Accent im Sanskrit führt uns dann zu einem Gebiete hinüber, auf welchem B. fortan mit Vorliebe verweilt und auf welchem ihm eine Reihe wichtiger, jetzt allgemein anerkannter Entdeckungen geglückt sind: dem des Accentues und seines Einflusses auf Laut- und Formenwandel. Man beachte, wie B. schon hier, gleich nach dem Erscheinen von Böhtlingk's Schrift, den Wert des Accentues für die grammatische Erklärung des Sanskrit und der verwanten Sprachen mit sicherem Blicke erkennt und eine Fülle von Beobachtungen mitteilt, die für uns jetzt zum grammatischen Abc gehören, damals aber keineswegs selbstverständlich waren. Bleibenden Wert verleiht dieser Besprechung ausserdem der Umstand, dass B. in ihr eine Darstellung der Accentuation des *Sāma-Veda* gibt, die er in seiner Ausgabe dieses Veda nicht wiederholt.¹—Ich verbinde damit gleich die Erwähnung der später folgenden Recension (aus d. J. 1848) von Aufrecht's Schrift *De accentu*

¹ In der Einleitung zum SV. (S. LVI f. u. LXIV) beschränkt sich B. auf Nachträge zu seiner früheren Darstellung. Man vergleiche ausserdem die Bemerkungen über die 7 Accentue des SV. in der Anzeige des 4 Bdes. von Weber's *Ind. Stud.*, Kl. Schr. I 1, 163 ff.

compositorum Sanscriticorum, in welcher es sich vorwiegend um das Verhältnis der Darstellung Aufrechts zu den Regeln des Pāṇini handelt.—Weiterhin begegnen wir den Beurteilungen von Weber's Yajurvedae specimen und von Langlois' und Wilson's Übersetzungen des Rigveda. Beide fallen etwa um dieselbe Zeit (die erstere 1847, die beiden anderen 1851), wie B.'s Ausgabe des Sāma-Veda und sind sowohl durch Bemerkungen im Einzelnen interessant, wie durch allgemeinere Erörterungen über den Charakter der vedischen Sprache und den Wert der indischen Tradition für ihre Erklärung.—Die beiden folgenden Anzeigen beziehen sich auf den 2. und 4. Band von Weber's Indischen Studien. B. lehnt bei der Besprechung des 2. Bdes. u. a. die Ansicht ab, dass die griechische Literatur auf die Entwicklung der indischen von Einfluss gewesen sei. Aus der Besprechung des 4. Bdes. seien die Auseinandersetzungen über die Stellung der Prātiçākhyen in der indischen Literatur, insbesondere ihr Verhältnis zu dem Systeme des Pāṇini (S. 150 ff.) hervorgehoben (man vgl. damit die Behandlung derselben Fragen in der weiter unten zu erwähnenden Anzeige von Regnier's Rigveda-Prātiçākhyā); ferner die Gleichsetzung der Instrumental-Suffixe sansk. *-tra-*, griech. *-τρο-*, lat. *-tro-*, *-culo-* (S. 169).—Weiterhin hat der Herausgeber eine Anzahl von Recensionen aus den Jahren 1855–59 vereinigt, welche sich sämtlich auf den Buddhismus beziehen, nämlich über Stan. Julien's Histoire de la vie de Hiouen-Thsang, desselben Mémoires sur les contrées occidentales, trad. par Hiouen-Thsang, Köppen's Religion des Buddha und des Russen Wassiljew Werk über den Buddhismus.—Mit der Besprechung von Regnier's Prātiçākhyā du Rig-Véda (1859), die ich schon vorhin erwähnte, betreten wir dann wieder das Gebiet der vedischen Literatur. Ihm gehören auch die noch übrigen Recensionen der ersten Abteilung an: über Max Müller's History of Ancient Sanskrit Literature (1860), Ludwig's Infinitiv im Veda (1871), und die erste Lieferung von Grassmann's Wörterbuch zum Rig-Veda (1873). Diese Anzeigen liegen uns der Zeit nach nicht allzu fern und der Standpunkt, welchen B. in ihnen einnimmt, darf im wesentlichen auch noch als der der heutigen Vedenforschung gelten.—Ausserdem finden wir am Schlusse der ersten Abteilung drei kleinere Aufsätze B.'s aus den Göttinger Nachrichten: "Sanskritischer Ablativ auf urspr. *at* von Themen auf *u*". (1870);¹ "*dsmtādhra* Rgv. X 61, 4" (1873); "Ved. *ṛdūddra*, *ṛdūpē*, *ṛdūvādhā*" (1875).

Die zweite, der vergleichenden Sprachwissenschaft gewidmete Abteilung beginnt mit einer Recension der ersten Auflage (2. Teil) von Pott's Etymologischen Forschungen aus dem J. 1837. Sie liegt mehr als ein halbes Jahrhundert hinter uns, und die Sprachwissenschaft hat inzwischen nicht gerastet. Aber wem diese Recension bisher nicht bekannt war,² der wird sich wundern, in ihr eine Reihe von Anschauungen zu finden, die oft als ganz moderne Errungenschaften gelten. B. tritt (S. 10) der Ansicht Pott's entgegen, dass die Grundsprache nur die drei Vocale *a*, *i*, *u* gekannt habe und meint, es sei entschieden

¹ Es handelt sich um die Erklärung des eigentümlichen Ablativs *vidyāt* (an Stelle von *vidyātas*) in der Vājasaneyi-Samh. XX 2. Derselbe ist, seit Benfey in seiner Kurzen Sanskr. Gr. S. 266 auf ihn hingewiesen hatte, vielfach und in verschiedener Weise behandelt. Die Meinungen gehen auch neuerdings noch auseinander, vgl. Lanman Noun-Infl. S. 468, J. Schmidt Pluralbild. d. Neutra S. 223, Bartholomae Indog. 22 S. 77.

² Sie ist allerdings in neuerer Zeit einige Male angeführt worden, z. B. von Masing D. Verhältnis d. griech. Vocalabstufung zur sanskritischen S. 46 und von mir in Bezenb. Beitr. 3, 177.

fraglich, "ob nicht das Griechische, indem es *a, e, o, i, v* als kurze Vocale darbietet, den älteren Sprachstand treuer bewahre, als das in dieser Rücksicht ärmere Sanskrit." Er stellt (S. 11 ff.) die altind. Lautreihen *i, e, ya, ai* und *u, o, va, au* mit *ṛ, ar, ra, āṛ* in Parallele und ist geneigt, das *ṛ* auf eine Art ursprachlichen *r*-Vocal zurückzuführen. (S. 20: "Möglich ist, dass in der Grundsprache ein eigenes, von einem Vocal durchschossenes *r* waltete, ein schnellgesprochenes *errere*, welches sich am lautlichtreuesten im zendischen *ere* erhielt, aber seine dem Sprachorganismus¹ angemessenste Ausbildung im Sanskrit erhielt.") Dieser *r*-Vocal scheint ihm (S. 22) "im Sprachgeist" (wir würden dafür sagen "ursprünglich") keinen vocalischen sondern consonantischen Wert gehabt zu haben, indem er mit Recht behauptet (S. 23) "dass die Wurzeln mit *i, u, ṛ* auf gleicher Stufe mit völlig vocallosen stehen." Er tadelt (S. 9 f.), dass Pott von den Lauten des Sanskrit ausgeht und meint, das lautliche Verhältnis der einzelnen Sprachen würde uns klarer entgegentreten, wenn sie sich gegenseitig regulierten, d. h. mit anderen Worten: wenn man die reconstruierten Laute der Ursprache zu Grunde legt. Er weist (S. 12) auf falsche Analogien in der griechischen und lateinischen Conjugation hin.² Man würde zu weit gehen, wenn man hieraus folgern wollte, B. habe in allen diesen Fragen schon damals unsren heutigen Standpunkt eingenommen. Es sind nur Keime und Ansätze zu der heutigen Auffassung. Auch möchte ich nicht behaupten, B. haben an allen den genannten Ansichten mit gleicher Consequenz festgehalten. Aber es geht aus dem Angeführten allerdings hervor, dass B.'s ganze Richtung nicht in schroffem Gegensatze zu den Bestrebungen der heutigen Sprachwissenschaft stand und dass seine Stellung zu den jetzt herrschenden Anschauungen eine wesentlich andere sein musste als z. B. die von G. Curtius.—An die Recension der 1. Aufl. von Pott's Etymol. Forschungen hat der Herausgeber eine Besprechung eines Bandes (II. Teil, 1. Abtheilung) der 2. Aufl. desselben Werkes aus dem J. 1862 gereiht. B. geht in ihr u. a. ein auf den Begriff der "Wurzel" (im Anschlusse an seinen Aufsatz in der Kuhn'schen Zeitschr. Bd. 9, S. 81 ff.), auf den angeblichen symbolischen oder dynamischen Wert einzelner Laute, auf die nasalierten Präsensklassen und auf das Verhältnis der vergleichenden zur "isolierenden" Etymologie.—Sehr wichtig, und auch einigermaßen bekannt, ist dann wiederum die Anzeige von Holtzmanns Schrift "Über den Ablaut," mit der wir in das J. 1846 zurückversetzt werden. Holtzmann's Ansicht über den Ablaut oder—wie die indischen Grammatiker dafür sagen—den Guṇa gipfelt in dem Satze: "Guna, nicht nur in der Conjugation, sondern überall wo es vorkommt, ist durch *a* geweckter Umlaut. Die Vocale *i* und *u* der betonten, nicht doppelt geschlossenen Stammsilben werden von beginnendem *a* der folgenden Silbe in *ai* und *au*

¹ B. hat hier offenbar den vorhin von ihm erwähnten Parallelismus der *r*-Reihe mit der *i*- und *u*-Reihe im Auge. Wir würden jetzt für "Sprachorganismus" eher den bestimmteren Ausdruck "Vocalsystem" oder "Ablaut" gebrauchen.

² Man gestatte mir bei dieser Gelegenheit zu bemerken, dass Benfey auf "falsche Analogien" stets grosses Gewicht gelegt hat und dass diejenigen, welche ihn und die gesamte Göttinger Schule als dem Erklärungsprincipe der Analogie abgeneigt hinstellen, den Göttingern sehr Unrecht tun. In derjenigen Periode der vergl. Sprachwissenschaft, welche vor Scherer's Buch "Zur Gesch. d. deutschen Spr." liegt, hat kaum ein anderer Sprachforscher so oft und so nachdrücklich auf die Bedeutung der falschen Analogie hingewiesen, wie gerade Benfey.

umgelautet, wofür es herkömmlich ist *ē* und *ō* zu schreiben."¹ B. erweist nun, dass Holtzmann's Annahme eines *a*-Umlautes im Indischen hinfällig ist. Als Ursache der Entstehung des Guṇa bleibt für ihn somit nur der Accent übrig. B. hat an dieser Ansicht über den Guṇa seitdem festgehalten (vgl. z. B. Vollst. Sskr. Gr. S. 19, Kurze Sskr. Gr. S. 9) und sie ist nach und nach ziemlich allgemein an Stelle der Bopp'schen Auffassung—nach welcher das Unterbleiben oder Eintreten der Gunierung von der Schwere oder Leichtigkeit der folgenden Endung abhängt—angenommen worden. Sie gilt auch noch heute, nur mit dem Unterschiede, dass wir jetzt nicht mehr den Guṇa mittelst des Accentus aus dem sogen. Grundvocal, sondern umgekehrt den letzteren aus dem Guṇa ableiten.—Die folgende Anzeige, aus dem J. 1847, gilt G. Curtius Schrift "Die Bildung der Tempora und Modi im Griechischen und Lateinischen." In ihr, sowie in der Erwiderung von G. Curtius im Vorworte zu seiner Schrift "Die Sprachvergleichung in ihrem Verhältnis zur classischen Philologie," 2. Aufl. (Berlin, 1848), S. vi-viii, kommt der Gegensatz zum Ausdrucke in welchem sich Benfey und Curtius in ihrer wissenschaftlichen Richtung schon damals zu einander gefühlt haben. Ich will bei demselben hier nicht weiter verweilen, sondern nur bemerken, dass dieser Gegensatz B. nicht gehindert hat, sich in seiner Geschichte der Sprachwissenschaft S. 584 f. über Curtius Wirksamkeit in anerkennenden Worten und ohne jeden persönlichen Groll zu äussern.—Dem J. 1849 gehört die Recension von Schleichers grammatischer Erstlingsschrift "Zur vergleichenden Sprachgeschichte" an. B. wendet sich in ihr u. a. gegen Schleicher's Annahme einer Periode, "in welcher die Sprache überhaupt noch nicht fertig war." "So viel ich erkannt zu haben glaube," entgegnet B. (S. 84), "ist eine Sprache von der Zeit ihrer Entstehung bis zum Untergang ebensowohl fertig als nicht fertig. Fertig, insofern sie zum Ausdruck des sie sprechenden Volkes vollständig ausreicht; nicht fertig, insofern sie sich ohne Unterlass sich fort entwickelnd, immer umgestaltet."—Es folgt eine eingehende Besprechung von v. Hahn's Albanesischen Studien (geschr. 1855), die unser Interesse um so mehr in Anspruch nimmt, als B. in seinen übrigen Arbeiten das Albanesische selten berücksichtigt. B. verweilt in ihr u. a. bei der Frage nach der Abstammung der Albanesen und berücksichtigt ausser v. Hahn's Studien auch die älteren Darstellungen der albanesischen Grammatik.—Von dem speciellen Gebiete des Albanesischen führt uns die im J. 1862 veröffentlichte Anzeige von Max Müller's Lectures on the Science of Language wieder auf einen Standpunkt zurück, der einen weiteren Ausblick gewährt. Was B. in ihr über den Charakter der Sprachwissenschaft und ihr Verhältnis zu den Naturwissenschaften bemerkt, gehört zu dem Besten, was über diese viel erörterten Fragen geschrieben ist, und ist heute von nicht geringerem Interesse als zu der Zeit wo es zuerst veröffentlicht wurde.—Wir begegnen weiter Besprechungen von zwei Abhandlungen Miklosich's: "Die nominale Zusammensetzung im Serbischen" (1863) und "Die Verba impersonalia im Slavischen" (1865). Beide sind bezeichnend für B.'s Art zu recen-

¹ H. hat seine Ansicht in dieser Form bereits im J. 1841—vor dem Erscheinen von Böhlingk's Pāṇini—in den Heidelberger Jahrbüchern ausgesprochen. Böhlingk's Abhandlung über den Accent im Sanskrit (1843) scheint ihm bei der Abfassung der Schrift über den Ablaut (1844) noch nicht vorgelegen zu haben. Er bemerkt (S. 8) ausdrücklich: Für alles was ich über die Accente sage, habe ich keine andere Quelle als die Grammatik des Panini.

sieren. Vom Slavischen ist in ihnen nur beiläufig die Rede. Dagegen gibt B. von seinem Standpunkte aus die Grundzüge einer theils historischen, theils allgemeinen Theorie der Zusammensetzung und der unpersönlichen Verba.—Die letzte Anzeige dieses Bandes bezieht sich auf Joh. Schmidts Erstlingschrift "Die Wurzel AK im Indogermanischen" (1865). Von Bedeutung ist in ihr namentlich der Abschnitt, welcher sich auf Wurzeln mit ausl. langem Vocal bezieht. Wurzelformen wie *mnā* neben *man*, *dhmā* neben *dham*, *psā* neben *bhas*, *prā* neben *par*, *trā* neben *tar*, griech. *δμα*, *τλᾶ*, lat. *gnā* erklärt B. durch die Annahme, es sei in ihnen das wurzelhafte *a* eingebüsst und hinten ein *ā* angetreten (S. 150). Bei Wurzeln, in welchen ausl. langer Vocal mit ausl. kurzen Vocal wechselt, wie ind. *dhd* : *dhi*, griech. *θη* : *θε* ist nach seiner Meinung die Kürze durch Einwirkung des auf der folgenden Silbe stehenden Accentus aus der Länge hervorgegangen (S. 152 f.)

An die Recensionen schliessen sich, wie in der ersten, so auch in dieser Abteilung einige kleinere Aufsätze B.'s aus den Jahrgängen 1873 bis 1881 der Göttinger Nachrichten: eine Art Nachtrag zu den Arbeiten, welche B. selbst in die *Vedica* und *Linguistica* aufgenommen hat. Sie behandeln folgende Gegenstände: Indogerm. Particip Perfecti Passivi auf *tua* oder *tva* (1873); Die Suffixe *anti*, *āti* und *ianti*, *iāti* (1873); Ved. *mīdhā* oder *mīlā* n. (1874); Sanskr. *sā* (Verbalwurzel) = griech. *ᾶ*, *ᾷ* (1874); Ved. *vrā* = griech. *ῥαδ*, *ῥοδ* (1875); Zusatz zu dem Aufsätze "Über die eigentliche Accentuation von *ες*, *seien*," *Vedica* und *Linguistica* S. 114 (1881).

Ich möchte den vorliegenden Band nicht verlassen, ohne mit einem Worte der darin hervortretenden Umsicht und Sorgfalt des Herausgebers der Kleineren Schriften B.'s zu gedenken.—Ein zweiter Band soll die beiden übrigen Abteilungen ("Zur Märchenforschung" und "Verschiedenes") und ausserdem ein vollständiges Verzeichnis der Schriften B.'s enthalten.

BRYN MAWR, PA.

HERMANN COLLITZ.

Keilinschriftliche Bibliothek. Sammlung von assyrischen und babylonischen Texten in Umschrift und Übersetzung. In Verbindung mit Dr. L. ABEL, Dr. C. BEZOLD, Dr. P. JENSEN, Dr. F. E. PEISER, Dr. H. WINCKLER herausgegeben von EBERHARD SCHRADER. Band III, 2. Hälfte. Berlin, H. Reuther's Verlagsbuchhandlung, 1890. iv, 147 pp.

A short time ago there appeared the second half of the third volume of this convenient edition of the most important Assyrian and Babylonian texts, containing the historical inscriptions of the Neo-Babylonian empire.¹ It begins with the inscriptions of Nabopolassar, 625–604 B. C., and of Nebuchadnezzar II, 604–561 B. C., transliterated and translated by Hugo Winckler; C. Bezold gives a new rendering of the Neriglissar texts; F. Peiser publishes a revised translation of the inscriptions of Nabonidus and of the text from the clay cylinder of Antiochus Soter, the son of Seleucus (V Rawl. 66). The editor

¹ Volume I, containing the inscriptions of the Early Assyrian empire, has been reviewed in the London Academy, July 7, 1888, No. 844; Gött. Gel. Anz. ('89), No. 21, pp. 867–870; ZA. IV 87–93; Berl. Phil. Wochenschrift ('89), Nos. 25 and 26; Revue critique, April 22, 1889, p. 201 f.; Vol. II, containing texts of the Neo-Assyrian empire, in the Revue critique, June 23, 1890 (J. Halévy); ZA. V 297–306; Proc. Am. Or. Soc., Vol. XV, pp. xviii–xxii; Hebraica VI 153 ff. and VII, Nos. 1 and 2.

himself translates the inscription on the barrel cylinder of Cyrus (V Rawl. 35) and the Nabonidus-Cyrus chronicle. At the end of the volume there is appended a fragment of an historical text of Nebuchadnezzar II, a South-Babylonian Greco-Aramean inscription containing the proper name 'Αδαδνα-δινάχης, and some additions to the Assyrian Eponym Canon, published in Vol. I, pp. 204 ff.

Like its predecessors, the third part of this work contains many discrepancies, in matters as to which some agreement among the several contributors should have been reached. There are many queries which could have been avoided by a careful study of other texts; and, again, there are no queries where the mutilated condition of the texts would require them.¹ To the historian and the theologian and others who are not able to verify the transliterations and the translations, it cannot but be confusing to see the same word spelled in three or four different ways, as e. g. on p. 4, l. 13, we have lu-u-sa-az(?)bi-el, and on p. 6, l. 5, lu-u-ša-aš-bi-el, without the slightest indication for the layman that the two forms are identical. Again, on p. 14, l. 5, we read ip-ti-ku bi-ti-iq-šu, which should be either iptiqu pitiqšu (Assyrian), or ibtiqu bitiqšu (Babylonian). These are but two out of many instances. Again, ideograms and Akkadian words are not sufficiently indicated. They should be printed either in italics or in capital letters; thus (išu) ma-ku-a, on p. 14, l. 10, should be (iṣ) MA-KU-A. Bezold is almost the only contributor who uses capital letters in such cases. This inconsistency of treatment cannot but puzzle the student. These are some of the general objections against the otherwise very useful Keilinschriftliche Bibliothek (indicated as KB.).

Pp. 2-9 contain transliteration and translation of three texts of Nabopolassar, the founder of the Neo-Babylonian empire. No. 1, col. I 2, Winckler reads [bél ilā]ni, and adds in a foot-note: 'erhalten ist ilu . . . m]eš, also wohl ilu[EN ilu m]eš zu ergänzen.' In the text, however, he leaves out ilu altogether. Read AN[EN-EN-M]eš = ilu bél bēlani, the God, Lord of Lords. 16, for '-aš-ru-um read a-aš-ru-um, i. e. ūa-aš-ru-um from אשור. The character pi is often used for a, especially when this is equal to ūa; thus we have la-ūa, ušāa, (u)āšū, (ū)āšib, (ū)alidu, ZA.V 89; for šaḥtu read šahtu.² 25, na-ra-am [šar-ru]-u-[ti-ia] is translated 'who loves my kingdom'; but this would be ra'imu šarrutiia. The reading šarrutiia is a mere conjecture and should be queried. Narām is usually translated by 'favorite' and derived from rāmu = Hebr. נרם; I connect it with Hebr. נרם and translate it 'the exalted, glorified.' 29, ib-ba-ru-um is the Babylonian form for ip-pa-ru-um and means 'he broke.' 25-31 are by no means specimens of a clear and logical German; 30 f. lu-u'-ir-ru ana tili u karmi 'Ich bestellte es zu Ruinenhügeln und Ackerland'! It is evidently the same as lu utlr ana tili u karmi 'I turned it into mounds and arable land.' The Babylonian scribe may have felt a connection between arū and târu. l. 41, the (išu) alli šum(!)bi may be compared to the (išu) ša šadadi šumbi of Asurbanipal.—Col. II 3, dikūt mada are the 'subjects of the king,' as we should

¹ M. Jos. Halévy, in his review of the second volume, justly says: 'Mais tout à fait blâmable est l'habitude de corriger ou de compléter les passages mutilés sans un point d'interrogation, comme si la chose était absolument certaine.'

² Almost all the contributors write šaḥtu, as if it were equal to Hebr. שחט, Arab. sāḥaṭa, 'to flay, to slaughter,' while it is šahtu for šaḥitu, partic. of šaḥatu, 'to sink down, to stoop down,' fig. 'to be humble.' (Del. Prol. 119.)

say 'food for powder,' people who are just good enough to be slaughtered for the king; *kaššu*, l. 10 and Grot. II 12 (KB. III 34), means 'strong, powerful,' from *kašāšu*, 'to be strong,' Lhotzky ad Asum. I 10; 13, *lušazbil* is equal to *lušaršid* (KB. III, p. 8, col. II 10) 'I raised'; 19 f. we read 'according to the pleasure of the god my begetter,' *ša ta-ar-sa-an-ni*. Winckler does not translate it. We have in this volume many instances of *za, ša* for *sa*; and here we have one of *sa* for *ša*; read *ša taršanni* 'who directs me'; 27, (*amelu*) *dim-gal-e*, according to Winckler and others a word borrowed from the Akkadian. It is, however, a Semitic noun and has to be written *timkalu* = *tinkalu* from 𐎲𐎵, a form like *tisqaru* and others; 29 and KB. III 50, 19, *kisurû* stands for *kišurû* and means 'joints'; see also ZA. II 134, 4a; 34, [mu?]-uš-ta-ad-di-nu is the ptc. of the *İstafal* of *nadanu*; *šibûtu* is discussed by Peiser in his *Aktenstücke*, p. 99. 38, read *lu* (not *bi*) *uaddunim*. 39, *ina šibir* (= Assy. *šipir*) *ašipûtu* is 'by means of incantations.' 45, *ukîn te-en-šu* for *te-me-en-šu* of l. 57 is a very interesting form. It illustrates the later dropping of *m* as in *šur'enu* (= *šurgenu*) for *šurmenu*. Another instance of this kind is *ša-aš-šu* (= *šaṣaššu*) for *šamaššu* (= *šamšu*) 'sun' (KB. III 8, 10, where we read *mi-qi(!)ir (il) Saššu, narâm (ilat) A-a* 'the one honored by Šamaš and made lofty by A-a'). See also Prof. Haupt in ZA. II 270 ff. 48 f. *ina ušši-šu lu umaš-šim(a)* means 'I made it large enough at its foundation.' 50, the *samtu bi-ir na-ṣa-ru-tim*¹ can very well mean 'the sandu-stone, shining with brilliancy.' 55, *tup-ši-ku* = *tupšikku* is 'the badge of servitude,' worn by the king as the servant of the gods. 61, read *lu-ba-ra te-di-ik šarrutiija lu aqnun(ma)* 'the garment, the robe of my royalty I laid down'; then continue 'bricks and mortar I carried on my head, the badge of servitude I put on.'—Col. III 7, *talimšu* is 'his frater germanus,' 'his own brother' (Del. Chald. Gen. 272; Lehmann, Diss. p. 17, 'half brother'). Then follows *še-ir-ra-am*, the family,² *ši-it libbija*, 'the offspring of my heart.' Instead of *tu-ub-bu-su-um*, which means nothing, read *ṭuppusum*,³ *da-du-u-a* = *dādû'a*, 'even that weak-minded child, my beloved I did not spare'; 19, *bîtu maḥiri E-BAR-ra* does not mean 'a temple after the model of the E-bar-ra,' but 'a house equal to it' (= *gabri*, BAS. I 223);⁴ 30, 'I made resplendent,' from *zâmu*, 𐎶𐎵, 'to shine'; 36, read *qi* (not *ki*)-*bitu* 'command' from *qebû* 'to command.'

No. 2, col. I. I should like to hear the verdict of classical philologists upon the editor of an inscription, who leaves out a whole line, as Winckler has done. According to Winckler's and Strassmaier's edition in ZA. II the original has between ll. 6 and 7 *ud-du-šu eš-ri-e-ti*, 'to restore the temples'; *urtašu kabitti* are together line 7, not ll. 7 and 8, as Winckler has it in KB. III; 13, for *narâm Šamaš u Malkatu* we are referred to p. 8, col. I 11, where we find the same expression; but this does not help us. Schrader's reading *Malkatu* for *A-a* is not warranted, and I prefer to read (*ilat*) *A-a*.⁵ Transliterated texts

¹ *na-ṣa* (character pi l)-*ru-tu* for *namrutu* as e. g. V Rawl. 46, 43ab *ûmu na'ri*, or II Rawl. 8, *ab na-ṣa-a-a-ru*, and *ab nu-u-ru* = *nupṣuru* = *nummuru*.

² *še-ir-ra-am* is connected with *šurrû*, 'to raise, to grow.'

³ *ṭuppusu* is the Talm. *ṭippeš* 'weak-minded,' liter. *ṣaxûš*, pinguis, Senn. V 4; *s* for *š* as in *sa-tu-im* = *šadim*, *ri-e-su* = *rêšu*, etc.

⁴ Beiträge zur Assyriologie und vergleichenden semitischen Sprachwissenschaft, herausgegeben von F. Delitzsch und Paul Haupt. See A. J. P. IX 420.

⁵ PSBA. '86, 27 and '89, 86 ff.; Zimm. BB. 61; ZK. II 357; ZA. I 398; III 162 and 357; IV 75; BAS. I 286.

should never be printed without the determinatives, which very likely were pronounced by the Assyrians and Babylonians. The reading as well as the translation of line 15 is by no means as certain as Winckler imagines.—Col. II 7, *mē nuḫši dam-ku-tim* 'Wasser des Überflusses (Wasserbecken) segensreiche' (Winckler); but the second sign of the last word is *lu*, not *ku*, and the first character is *nin*, also pronounced *nig*, thus read *nik-lu-tim*, 'artistic water-basins.'

No. 3, col. I 12. We may restore *qarrad qar-ra[dē]*, 'the hero of heroes,' like *bēl bēlani*, *il ilani*, *šar šarrani*, etc. 13, *ša Nir-ra* = *Nergal*, so Winckler, without adding a query. On p. 2 he reads the same characters *GIR-RA*;¹ 14, the original reads *ni-is-ku* (= *qu-l*)-*su*. This is clearly shown by a comparison of the signs *ku* and *ma* in l. 23; *nisqušu* stands for *nisquṭ-šu*, 'his splendor, magnificence,' from *nasaqu*.—Col. II 2, [*za-i*]-*ri-ia* does not begin the line on the original, but closes it; we may read ll. 1 and 2 [*lā magiri a*]*na-ru* [*akml za-i*]-*ri-ia*, Neb. E. I. H. II 24 f., ZA. II 146, but always with a mark of interrogation added; 11, we could also read *ana ša at-tim*, 'as for thee, Belit of Sippara.' Adopting Winckler's new reading *ana ša-at-tim*, I prefer to follow Halévy and translate 'now,'² in preference to Winckler's 'for ever'; 12, I do not believe that *šurbātu* is the feminine form to *šurbū*, 'great, exalted.' It is rather the abstract noun, and *beltim šurbūtīm* means 'lady of power'; 20, the original reads *ana ši-a-tim*, not *ši-a-a-tim*.

Pp. 10-71 contain the inscriptions of Nebuchadnezzar II. Omitting a discussion of the translation of the great East India House inscription, I will add a few notes to the rendering of the smaller texts. Next in importance to the E. I. H. inscr. is the Grotefend cylinder, published in I Rawl. 65 and 66. Col. I 5, translate 'the ever lofty.' 12, *ana šātām sirdešu* = *ana šātām abša-nišu* = to drag his yoke.³ 14, *nidbu* is a by-form of *nindabū*, Hebr. נִדְבָּו, BAS. I 279 and KB. III 50, 24. Cf. also Jeremias, *Izdubar*, 47 below. 16, whether *ša ūm išten* means 'for each day' is rather doubtful. 17, *hi-za* may be connected with Hebr. חִיזָה, 'to select,' Exod. 18, 21, and mean 'selection, choice'; *zu-lu-hi-e* is the Aram. זֻלְחֵי, the Arab. *zalaha* (Rev. étud. juiv. XIV 157), 'to sprinkle, to pour out a libation, to offer.' It is = *salahu*, Hebr. סָלַח; *hiza zuluḫē damqutim* would therefore be 'a selection of propitious offerings.' 18, *ga-du-um ša ilani* is 'the gift to the gods.'⁴ 22, translate 'excellent wine' instead of 'clear wine'; 27 f. 'I spent abundantly in a pašuri of Marduk and Zarpanit' (so Winckler); but the ideogram, used here, is not that for *paššuru*,⁵ but that of *parakku*. On *Šarpanitum* see the remarks of M. Jos. Halévy in Rev. critique, June 23, 1890, p. 482; *papaḫat šubat belūtišu* is discussed by C. P. Tiele in ZA. II 183. 30, whether *šallariš* means 'magnificently' is doubtful; 31, Winckler writes *bābu-kuzbu-*

¹ See ZK. I 244; ZA. I 56 f.; Sb. 2, 14; So. 1, b, 8; V Rawl. 46, 20cd. Jensen, *Kosmol.* 476 ff.

² See ZK. II 406 f.; ZA. I 94 rm. 1; I Rawl. 66 (No. 2) 7; 69, 36c; IV Rawl. 5, 16b. We have (1) *šattu*, 'year,' for *šantu*, and this for *šanātu* = Hebr. שָׁנָה, ZK. I 180, and (2) *šattu*, 'hour, time,' for *ša'a(y)tu* = Hebr. שָׁעָה, Aram. שְׂעָה, Arab. *sā'atun*.

³ See V Rawl. 63, 14a (KB. III 114); *sirdu* is a synonym of *šimdu*, *šimidtu* and *riksu*, from *šamadu* and *rakasu*, 'to bind, harness, yoke.' Compare also Jensen's *Kosmologie*, 28, rem. 2.

⁴ I connect *ga-du-um* with Arab. *ḡada*, 'to give,' *ḡadūā*, 'gift.' Also I Rawl. 69, 40c (KB. III 86) *ga-du-mu*, which, of course, is = *gadūmu*. Compare Pognon, *Wadi-Brissa*, 59.

⁵ See col. II 34; V Rawl. 3, 90; S. 269, etc.

rapšu, 'the gate of abundant fertility,' for bâb hi-li-bu (šud?). The same word occurs in Neb. E. I. H. II 51 (KB. III 14), where we read bâb hi-li-bu, bâb ku-uz-bu u bâb Ezida, Ezagila. Winckler considers bâb kuzbu the Assyrian translation of bâb hi-li-bu (šud); but hi-li-bu is a good Semitic word and not an Akkadian. It occurs as the name of a god in the meaning of protector, and is a synonym of digirû;¹ the bâb hilibu and the bâb kuzbu of Neb. I. E. H. II 51 are two distinct gates. 36, šigaru, here and V Rawl. 61, 34d, may mean 'steps'; ad ka-na-ku remember IV Rawl. 30, 31 kunuku kanaku = ħitti ša bâbi = kululu, 'the border or frame of the door,' Del. Proleg. 174, rm. 2; 38, kima ūm is not 'into the day,' but 'like daylight'; 40, translators of ina ħidāti u rišāti would do well to remember 'Altmeister' J. Oppert's warning in the *Mélanges Rénier*, p. 229 f. 44, ina ZAK-GAB = ina sippi seems to be favored by a comparison with KB. III 40, 19 and K. 2061, 11; I prefer by far Jensen's reading mušruššu 'a violent, savage serpent' to the usual reading šir-ruššu; 49, Ball, in PSBA. X 215 f. suggests for šarāti the meaning of 'cabins,' probably the οἰκῆματα μονόκωλα of Herodotus I 179.—Col. II 1 ff. are discussed in ZA. II 189. 6, for the sake of laymen ba-la-ar Šamši ašī should be translated more literally by 'at the side toward the rising sun.' The idāt Babili are 'the flanks of Babylon,' and mili kaššam is 'a strong flood'; apparû, according to PSBA. X 390 means 'a ditch, a canal' = Hebr. פֶּרֶץ; 15 f. I read ana ša-da² nabišti nišim Babilam lanim ina maḥaz māti Šumer u Akkadim = 'in order to settle there the people of Babylon, to colonize (them) in the city of Sumer and Akkad,' i. e. the capital. 27, XVI pa-si-il-lum bitrutim are 'sixteen fat pieces.'³ 29, ad isih c. st. of ishu remember that nasaḥu also means 'to transfer property,' 'to deliver.' ishu could stand for nišhu, 'the tribute, gift'; 30, bi-la-a could be a masculine form to biltu 'tribute'; 31, we can also read si-ra-rum, instead of si-ra-aš, and compare it with Arab. sirārūn, 'best part,' from sarra 'to please' (as Ball does), on the other hand see Pognon, Wadi-Brissa, 18 and 117; cf. col. III 15 tibiḡ sirarum 'a pouring out, a libation of s.'; 33, to consider u-ul (ša-am-nim) an ideogram and read it dumuḡ, simply because the latter occurs in the parallel passage col. I 20 and ūl is not known to Dr. Winckler, is not very logical. u-ul can well be the c. st. to ūlu for u'ulu and this for uḡulu, 'to be first, best'; cf. Hebr. לֵוִי, Arab. لَوَّل, and mean 'the best, choice oil.' 38, ušparših 'I caused to appear in its full glory.'⁴ 50, si (not ši!) ma-a-ti reštāti are 'the decorations of old,' billudū is a synonym of paršu, V Rawl. 60, 3 f.; 62, 51b.—Col. III 9, read pa-aq-luti from פִּקְל;

¹ ZA. II 183 and 400; III 193-7; PSBA. '89, 173; Del. Assy. Gram. p. 68; on the other hand see M. J. Oppert in ZA. III 104 and IV 173; also II Rawl. 48, 28ab; V Rawl. 29, 19-20; 30, 66.

² ša-da is the verb from which sadū, 'mountain,' is derived; it means 'to pour out' and then 'to settle,' like nadū; la-nim = lānu means originally 'to spend the night,' then also 'to dwell, to colonize,' from lānu 'fence, yard'; cf. Eth. bēta 'to sojourn' from bēt 'house.'

³ There is, in these inscriptions, a frequent interchange of z, ṣ and s, e. g. išid-za for išidsa, etc., and thus I take pašillum = pašillum and connect it with Arab. faṣṣala, 'to cut into several pieces.' Pognon, Wadi-Brissa 115 f. reads ba-zi-lum = Arab. bāzlun.

⁴ ušparših is a form like ušharmit (from שָׁרַם) from a verb pašaḥu = Arab. faṣaḥa 'to appear in full glory,' and faḡuḥa 'to be pure.' Ad Arab. ḥ for Assy. ḥ compare ḡabalu and Arab. ḡābala, etc. Insertion of an r we also meet with in forms like mušarbiḡu (שָׁרַב) II Rawl. 34, 31 ḡ; mušarbibu in Tigl. Pil. from šababu, according to Pognon, Bavian, p. 94, and Amiaud, Rev. d'assyriologie, II 12; Records of the Past, n. s. I 109, rm. 6.

28, markas has also the meaning of 'castle,' like Hebr. כִּרְה from כָּרַח 'to bind'; 30, translate 'where the presents are gathered.' 41, šulūh, c. st. of šulhu, combine with šalhu, 'wall, enclosure.' 50, lušbâ littûti rather means 'may I have a numerous progeny'; cf. V Rawl. 31, 52cd, i-lit-tu = lit-tu-tu, etc.

V Rawl. 34 (KB. III 38 ff.) Col. I 7 means 'whom they called to their service';¹ col. III 47 ušur šerija = 'protect my family.' KB. III 46 ff., col. I 18, gu-gal-lum may also be read tig-gal-lum, cf. V Rawl. 16, 8cd ff.; mubakkir garbâtim = mupaqqir qarbâtim² 'he who calls in,' or 'claims the sacrificial gifts.' Col. II 41, Gu-la su'-i-ti balatam; V Rawl. 41, gab we read šu-i(var. e)-tum = bi-el-tum, 'lady'; also see below l. 48 Gula belti rabiti. Col. III 18, ZA. II 134, 3b and PSBA. XI 216 read giš-ra-tu, comparing it with Aram. גִּישְׁרָא 'beam of a house,' but גִּישְׁרָא means 'bridge'; 'beam' is גִּישְׁרָא; 25 f. rather means 'as I have put on the robe of Merodach,' i. e. 'the royal dress,' the king being the god's vice-regent and earthly representative, as well as chief pontiff, PSBA. XI 217.

Pp. 52 ff. = I Rawl. 51, No. 1. Mention should have been made of Ball's article in PSBA. XI 116 ff. According to Ball, col. II 13 reads ina ki-tir-ri abtâtîša = 'on the repairs of its fallen parts.'—Pp. 54 ff. = I Rawl. 52, No. 3. Col. II 11, read u-še-e-bi 'I embellished, I adorned.' Winckler reads u-ter-bi and derives it from rabû; but this is impossible, uterbi can only be the Ifta'al of erebu, 'to enter.' Turru occurs in the Achaemenian texts (Bezold, p. 45, No. XVII 9) ina ūr-ri ul-lu-u, as pointed out by Professor Haupt two years ago. Bezold l. c. seems to combine it with Aram. טִיר 'mountain, height'; but tu-ur-ru is found also in II Rawl. 23, 44 as a synonym of e-di-lu 'door, gate.' Peiser, *Babylonische Verträge des Berliner Museums* (Berlin, 1890), p. 308, mentions tu-ru bâbi, 'the lock of a door,' and bâbu tu-ru, 'the door is locked.' 19, the mē bērutim are 'the clear (deep) waters'; cf. e. g. II Rawl. 36, 11.—Pp. 58 ff. = I Rawl. 51, No. 2, col. I 13 ff. translate 'the temple of Šamaš in Larsa, which from days remote had fallen down in heaps,—its interior was filled up with rubbish, so that its walls could no longer be recognized.' 20 ff. 'The four winds he caused to come and he removed the sand, which was therein, so that the walls could be seen again.'—Col. II 1. 'He asked me urgently; its old foundation-document I looked up and read it; upon the old foundation I pressed fine clay, thus fixing its platform.' 19, kunnu kussî 'Fertigkeit des Thrones,' is a misprint for 'Festigkeit.'—Pp. 60 f. = I Rawl. 52, No. 4, 16 ff. render 'with subsidence of earth it was choked up and filled with rubbish; its bed I examined.' 22 ff. The name of the canal Â ibur šabû = 'not may an oppressor become victorious,' is explained by Delitzsch in his *Wörterbuch*, pp. 47-49; also see BAS. I 460. The ki-su-u on p. 68, l. 1 is a 'partition, wall'; cf. ZA. III 316, 80; V Rawl. 38, 59 gh ff. we have ka-su-u followed by purussû; according to ZA. II 298 it is = Hebr. כִּסָּה. P. 70, No. d, l. 13 read lu(not i)-pu-uš.

Pp. 70-79. C. Bezold publishes two texts of Nergilissar. Cambridge cylin-

¹ rēšu, 'chattel, servant,' like Greek κτημα from rašû 'to possess,' PSBA. X 298 and XI 211; see also KB. III 46, 13; on itûti kûn libbi ilani see Tigl. Pil. VII 46 (KB. I 40); I Rawl. 35 (No. 1) 1, (No. 3) 3; 51 (No. 1) 2; 52 (No. 2) 2; Winckler, *Sargontexte*, p. 76, l. 442 f.

² qarbâtim is the plural to qarbitu, the c. st. of which we find in šubat qarbit 'a sacrificial garment' = šubat niqê, V Rawl. 28, 20cd; 61, 43e; qaribu 'a sacrificer,' post-biblical בעל הקרבן.

der (I Rawl. 67) col. I 13 šagapuru is 'leader, guide.'¹ 17. read la ba-aṭ-la-ak. 20, the parṣu reštutu are 'the laws of old I looked up faithfully' (ašte'nia ka'ānam). 21, mušruš erē are 'serpents of bronze.' 26, šēzuzu is 'mighty, colossal.' 27, translate 'which harm (liter. strike)² the evildoer and the enemy with fear of death.'—Col. II 2, KB. III 6, below and ZA. II 144 read (mē) issū (𐎢𐎣𐎶) i-ri-e-qu (𐎢𐎲) ana sa-a-pu (= Hebr. 𐤍𐤏) 'the waters receded and diminished, so as to disappear entirely'; in view of this fact Nerglissar continues in line 10, mē nuḥṣu la naparkūti ukln ana māti. 7, sukku is not 'the bed of the river,' but 'the bank, embankment,' properly 'the defence, shelter,' Hebr. 𐤍𐤏𐤔 from 𐤍𐤏𐤔 to protect, shelter, Del. Proleg. 195 f. For line 17 ff. see I Rawl. 52, No. 4 (KB. III 60). 20, ana kidanim,³ here, means 'to be of use, of service' (to the palace); ana mu-ut-tam (sic!)⁴ kišadu (nār) Purātu = 'in front of, fronting the bank of the Euphrates river.' 22, Bezold considers i!-qu-ub-ma a first person singular—I dug; this would indeed be a very singular form; translate 'the palace had fallen to ruins and its joints had become loosened.' 23 begins the apodosis, 'the wall which had tumbled down I raised (again) and (doing so) I reached the ground-water; over the surface of (this) water I raised high its foundation with asphaltum and bricks.'⁵ 30, (iṣ) GAN-UL = ḥittu is 'fence, border'; cf. Del. Lesest. 14, No. 104. It must have been a work of decorative art, for it is also often called asmu and usumu.⁶ Bezold should have noticed that zululu stands for ṣululu; 31, ṣupū means 'the shining, brilliant,' from 𐎢𐎶 (cf. Hebr. 𐤍𐤏𐤔); as such Marduk is called nūr ilāni, 'the light of the gods'; 37, read ištu iṣid šamē adi elat šamē (i. e. AN-PA) e-ma šamšu aṣū 'when the sun rises,' and compare Neb. E. I. H. X 13-14 (KB. III 28 f.).

Pp. 80-121. Peiser's contribution to this volume consists in a revised transliteration and translation of selected inscriptions of Nabonidus, viz.: I Rawl. 69 and a parallel text; I Rawl. 68, No. 1, to which are appended Nos. 6 and 7 of the same plate; the Abu-Habba cylinder (V Rawl. 64) with extracts from Br. M. 81, 7-1, 9 and V Rawl. 65, col. I 16-II 15. The cylinder inscription of V Rawl. 63, written in very difficult archaic characters, is here published for the first time and I will confine myself to a discussion of Peiser's treatment of this text.

Col. I 3, i-dan is the c. st. of idānu from 𐎢𐎣 = Arab. 𐤃𐤍; cf. addi and uaddi 'he placed, he agreed.' Del. Wörterbuch, 325 reads e-ṭir(?); KB. III 46, 15 has i-da-an zi-na-a-tim; adū 'agreement, promise'; 4, ana nāri u tili is by no means certain; I would read ana a-mat ili u iṣtar; 7, ginā usappū means

¹ ASKT. 11 and 217, No. 87; Sb. 268 and rm. 5; II Rawl. 31, 6ae; 57, 14cd; ZK. I 309, rm. 1; II 417 f.

² zu'unu = labagu = maḥṣu So. 292. Bezold's note to izannu = izānu = iza'nu, that Winckler translates 'sind stark' (R. 117) refers to šēzuzuti, not translated by Bezold.

³ I Rawl. 61, 32b and Fleming ad loc.; 63, 48b, etc.; ZA. I 44; Eth. qadāna.

⁴ II Rawl. 36, 65ef we have mu-ut-tu = qudmu = maḥru, 'front.'

⁵ The original reads, 22 ff. iqūpma uptaṭṭiri ṣinduṣu igaru sa qupputu atke-ma ṣupul mé akšud; mihirat mé ina kupri u agurri iṣidsa usaršid. Kupru, 'asphaltum,' properly means any material to cover something, from 𐎢𐎶, 'to cover.'

⁶ See Pognon, Wadi-Brissa, p. 42; V Rawl. 44, 11c; Del. Lesest. 135, 15 and 16; the ḥittu sa bābi is called kululu (𐎢𐎶𐎵) 'a wreath'; see also Fleming, p. 40.

'I offered sacrifices';¹ 10, u-sal-lu-u ilani rabûti 'who prays to the great gods.' Peiser says: 'Read šal for sal (šal)'; but there is no necessity for such change; salû, usallî is the Babylonian verb, from which the Hebrew שָׁלוּחַ, 'prayer,' is borrowed; 22, read igisê šuquruti at-ta-nab-bal-šu-nu-ši from בָּל (Del. Wörterbuch, 201), not from apalu; 36, translate: 'None of the former kings had built a temple for Šamaš, which had been so splendid' (liter. 'had been made so shining,' from banû, 'to shine'); 39, the reading ši-lu-ku-MEŠ is not so certain as Peiser believes. Teloni in ZA. III 297 considers it the ideogram for ašûhu = Aram. אֲשׁוּחַ; 43 f. Peiser reads agû ħurašu simat ilûtišu ša-ap-ru ra-šu-uš-šu, tiqnu tuqqunu and refers to V Rawl. 25, 3gh, because, here, šaparu, 'to send,' is followed by taqanu. Does he perhaps mean to say that these two passages refer the one to the other? Fortunately he queried his translation of šaparu rašûšû: 'he has put upon his head.' Read parakku ħurašu simat ilûtišu ša ab-ru rašûšû, tiqnu tuqqunu, and translate, 'the golden sanctuary, an ornament for his godhead, which shone as to its top (i. e. whose top shone), whose ornamentation was splendid, and whose border (Hebr. רָאָה) was radiant';² 45, šu-un-šu-du is very doubtful; a comparison with the character -un- in ll. 14, 21, 36 and 44a, etc., clearly shows that the character, read -un- by Peiser, cannot have that value; it is more like that for -ur-; la ibaššu tenâšû³ 'it had not its tenû' (Peiser). Tenû is a synonym of eršu, 'bed,' 'place,' 'shelter'; 46, la [iz-kur] is by no means certain; it may have been la [imur] or any other word.

Col. II 2. Translate, 'the temples of Šamaš and Rammân, the lords of visions, I visited and, concerning the making of a sanctuary, which had no border, Š. and R. gave me their lofty command as an answer.' 5, Peiser's ap-su-ma is not certain; the second sign is more like bit, pit, than like su (cf. ll. 19 and 27a with 14a, etc.); apsu ulli ušalliš⁴ would mean 'the former sea I tripled in size.' 5b, 'And a picture was made by my command.' 6, the reading and the meaning of aš-ni-ma is not beyond doubt; it could be the 1 pers. sing. of the Qal of šanû, which would mean: 'I tried a second time and visited,' i. e. 'I visited the oracular places of Šamaš and Rammân a second time.' 9, an-na ki-nu is open to the same objections as aš-ni-ma. 20 refers, of course, to the omen, quoted in ll. 10-19; dumqu târti annîti ûmi mahrâ cannot mean 'this gracious order of former days,' but only 'the best part' of this order of former days I beheld.' This best part is given in ll. 10-19; 22, read 'the gracious picture which, in order to make this sanctuary just like the

¹ According to Peiser usappû is the Ištāfal of אִשְׁתָּפַל; but this would be usapû for uštapû; usappû is the Piel of sapû, 'to pray, to intercede' (ZK. I 113); u-sap-pu-u V Rawl. 4, 9; suppû 'prayer,' V. Rawl. 63, 12, a synonym of temequ; for suppu instead of subbu, see A. J. P. VIII 290.

² ab-ru, tuqqunu, etc., are permansives (Del. Wörterbuch, 58); for tiqnu and taqanu compare Aram. תִּקֵּן 'to decorate'; אֲדָנָה 'ornament, decoration.'

³ Tenû is to be compared to Hebr. תָּנוּחַ and derived from enû, 'to rest,' Hebr. תָּנוּחַ, II Rawl. 23, 57cd ff.; Zim. BB. 44, rem. 3; from the same verb are derived manû and manîtu, Hebr. מָנוּחַ; entu, Hebr. תָּנוּחַ; V Rawl. 10, 51 says bit ridûti te-ni-e ekalli.

⁴ Cf. šulliš in II Rawl. 39, 10 ef. The apšû or 'deep' was the basin for purification attached to a Babylonian temple, corresponding to the 'sea' of Solomon.

⁵ See the use of dumqu in Tig. Pil. II 32. It could also mean 'the excellence of this command . . . I perceived.'

former, was made by my command,' i. e. 'the command, given to me.' And now follow ll. 23-33, being an extract from an omen-tablet, supposed to contain this command of the gods to the king. Lines 36 ff. say that 'this sanctuary (parakku) was garnished or trimmed¹ with the stones, mentioned, and was finished with precious jewels' (aban nisiqtim). 38, the original clearly reads ina ši-pir, for which also compare V Rawl. 61, col. IV 15. For AN GUŠ-GIN-TUR-DA see V Rawl. 61, col. IV 16 and ZA. II 90; according to II Rawl. 58, 65 it is god Ea. The following name, according to V Rawl. 61, 17, would be NIN-KUR-RA. See, however, Jensen's *Kosmol.* 352, rem. 1.

Pp. 136-140 contain the text from the clay cylinder of Antiochus Soter, transliterated and translated by Dr. Peiser. Col. I 11, M. Jules Oppert, in the *Mélanges Rénier*, reads ina ki-sal te-nit-ti and says: 'il semble signifier le timbre avec lequel on imprimait les inscriptions (tenitti) lues sur les briques; cet usage contient en germe l'idée de la typographie'; cf. also V Rawl. 64, 6b. 20, Erta being a goddess, the determinative should be read ilat; 27, ušuzzu is discussed by J. Oppert in ZA. III 122. Ad col. II 15 I should say that already J. Oppert translated 'statuens revolutionem coeli et terrae' (*Mélanges Rénier*, p. 223).

Much more could be said concerning this publication, which appears to be destined to become a standard Assyriological text-book, but censor spatii imminet.

[November, 1890.]

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Sophocles: The Plays and Fragments, with critical notes, commentary, and translation in English prose, by R. C. JEBB. *Oedipus Tyrannus*, 1883; 2 ed., 1887. *Oedipus Coloneus*, 1885. *Antigone*, 1888.

The great merit of Jebb's editions of the *Oedipus Tyrannus*, the *Oedipus Coloneus*, and the *Antigone* has been universally recognized, and all Hellenists await with interest the appearance of other plays edited by him. The very excellence of his works, however, increases the importance of any defects they may possess. This is especially true of the critical apparatus, for the preparation of which he has enjoyed unusual advantages. In this article the critical apparatus of the *Antigone* alone is examined, and the remarks are confined to the report of the readings of L, and are based on the assumption that the autotype facsimile of L is correct, for which assumption we have the authority of Jebb himself, who aided in editing the facsimile.

It is proper at the outset to say a few words about the object and scope of Jebb's report of the MSS. The introductions to the different plays are to some extent independent of each other; but in the introduction to the *Antigone* the reader is referred to that of the other two plays for an account of the MSS. Although one would not suppose this reference was meant to include the explanation of the object and scope of the critical apparatus, still it is right to assume that the author may have expected the reader to study the different plays in connection with each other. In the introduction to the *Antigone*, p. li, we read: "In this play, as in the *Oedipus Coloneus* and in the second edition of the *Oedipus Tyrannus*, the editor has used the autotype

¹ šušubu stands for su'šubu from ašabu and means literally 'besetzt' or 'inhabited'; it is a form like šusumu from asamu, šuluku from alaku, etc.

facsimile of L (published by the London Hellenic Society in 1885); and, with its aid, has endeavored to render the report of that manuscript as complete and exact as possible. In some instances, where discrepancies existed between previous collations, the facsimile has served to resolve the doubt; in a few other cases it has availed to correct errors which had obtained general currency." Here we see the report is intended to be "as complete and exact as possible." In connection with this, however, we should, in justice to the author, read Oedipus Tyrannus, introd. p. lvii, §5, part of which is here reproduced: "The general rule which I have followed is to report only those readings of MSS which have a direct critical interest, that is, which affect a question of reading or orthography; except in the instances, not numerous in this play, where a manuscript error, as such, appeared specially significant." To illustrate his method he had referred to O. T. 15, where L reads *προσήμεθα*, and 17, where it reads *στένοντες*, and had said: "These facts have a palaeographical interest, as indicating the kind of mistakes that may be expected in MSS of this age and class. But they are of no critical interest, since neither *προσήμεθα* nor *στένοντες* is a possible variant; they in no way affect the certainty that we must read *προσήμεθα* and *σθένοντες*." Now, if the report of the Antigone is intended to be complete without regard to this method, very many omissions have been made; whereas, if this method has been observed, it has not been consistently carried out. Numerous instances can be cited where errors of L are reported that can have no practical interest. The following may serve as illustrations: 217 *νεκροῦτ'* for *νεκροῦ γ'* (where, by the way, Γ appears for L.) 251 *ἀρῶξ* with its first syl. long. 278 the omission of XO. 402 *ἔθαπτεν* (where the ν causes a spondee in the fourth place). 406 *κάπλιημπος*. 408 *δεῖν'* for *δεῖν*. 476 "*ἔσιδους* L, with *ει* over *ε* from the first hand." 482 f. the corrected inversion of the order of these verses.

It may be that the author thought best in his report of the Antigone to give such peculiarities as furnished a clue to the solution of difficulties elsewhere, though they are of no critical interest at the places where they occur. Thus, *νεκροῦτ'* for *νεκροῦ γ'* (217) illustrates the probability of a γ (Γ) being mistaken for a τ. The error occurs also in 213, *πovτ'* (no acct.) for *ποῦ γ'* and, *vice versa*, in 1340 *σέ γ'* for *σέ τ'*, and furnishes palaeographical support (not appealed to, however, by Jebb) for Erfurdt's *τά γ'* (659) and Heath's *γελῶ γ'* (551), where L's acct. *γελῶτ'* adds to the plausibility. But, in the first place, there are many instances in which one or more examples have been cited and others left unnoticed; and, in the second place, a rule should work both ways. For instance, in 599 f. L has *νῦν γὰρ ἐσχάτας ὕπερ | ῥίζας τέτατο φάος*, where some emend so as to read *ὑπερ* instead of *ὑπερ*, and it is a matter of interest to know whether the acct. of L (*ὑπερ*) is of any moment. Hence it would have been worth while to note the perfectly analogous case (105 f.) *δικαίων ὕπερ | βέεθρων*. Again, in 462 L has *αὐτ'*, other MSS the commonly received *αὐτ'* (i. e. *αὐτό*). Here Jebb assumes that L's *αὐτ'* is *αὐτε* with elision. Now, he reports *δεῖν'* 408, but disregards *σκληρ'* 473 and *ῥᾶμ'* 1320. Elided *φημί* 720 and *αἰσχροά* 1046 are written in such a way as to throw no light on the question. But an examination of the other plays shows that the copyist regularly wrote the circumflex in such instances, while another hand (I do not think it was S in every instance) has generally attempted to correct the error. Thus, in O. T.

132 αὐτ' itself was written for αὐτ' = αὐτά. Comp. also κοιν' 261, ταῦθ' 284, παλαι' 290, δειν' 513, ὀκνήρ' 834, in all of which the circumflex has the acute written upon it, except that ὀκνήρ' has a heavy grave—possibly a mere obliteration. (This last is probably the condition of elided φημί in Ant. 720.) There is no reason, therefore, to assume that αὐτε rather than αὐτό was intended in the passage mentioned above.

In like manner the critical notes on 578 and 579 are, to say the least, obscure to any one who does not know that L usually accents ὅδε as an ordinary single word, hence τῇνδε, τᾶσδε, etc. On sheet 54a of L, cf. 378, 385, 395, 398, 401 (but 805 τῇνδ'). On 771 Jebb says: "τῇνδε (from τῇνδε) L, with γ above δ either from the first hand (so Duebner) or from an early corrector." In view of what I have just shown, it is morally certain that the acute was added by the same hand that wrote the γ, that is, some one changed τῇνδε to τῇν γε.

There are other instances where a partial report is misleading. For example, on 373 we find "μή τέ μοι (not μήτε μοι) L," and on 917 "οὐ τέ του L (του from τοῦ)." But L, so far as I have observed, regularly treats οὔτε and μήτε as οὐ τε and μή τε. Comp. οὐ τέ του 249, οὐ τέ του 257, μή τέ τωι 266, etc. Similarly, on 442 καταρνήι is reported, and on 691 τέρψηι, while in fact L in every instance I have observed uses -ηι for the 2d sing. of -ομαι, except in the case of βούλομαι (757) and ὀψομαι (764 προσόψει). (I do not remember to have met with the 2d sing. of οἶομαι.) There is no apparent reason for the selection of the few instances cited by Jebb.

The treatment of σφίζω is confusing. In 189 Jebb has σφίζονσα and does not mention L's σῶζονσα, in 676 σῶζει without mention of L's σῶζει, in 713 ἐκσώζεται with mention of L's ἐκσώζεται, and in 1114 σφίζοντα with L. A similar inconsistency in the treatment of θνήσκω (comp. O. T. 118 note and Ant. 547, 761) and of φής (Ant. 248, 403, 442 and 706, 1289) does not belong here; for when L is not followed its reading is given. Under the rule laid down in the introduction to O. T. it is difficult to decide where to draw the line. But either some of the peculiarities reported ought to have been omitted, or else *some*, at least, of the following given: 12 ἐξότον. 54 ἀρτάναισιν. 55 δύνω. 80 προύχοιο (failure to elide at quasi-caesura). 89 μάλιστ' ἀδεῖν. 93 ἐχθρανῇι with marg. γρ. ἐχθαρήι (or ἐχθαρεῖ?). 125 πάταγος· ἄρεος (showing that Ἄρεος was not construed with πάταγος). 220 οὕτως. 268 ἐρευνῶσι. 276 ἐκοῦσιν δ' (the δ' inserted by first hand or by S). 336 περιβρυχίοισι. 418 τυφῶς. 428 τοῖσιν. 441 εἰς. 653 ὡ σεί τε (i. e. ὡς εἰ τε or ὡς εἶτε). 694 ἀν ἀξιωτάτη. 697 ὠμιστῶν. 847 οἰοισιν. 918 παιδίου. 976 ἀκμαῖσι. 1089 γλῶτταν. 1107 ἀλλοισι (the σι inserted above). 1114 ἦ (or ἦ?). 1164 εὐγενῇ. 1236 μέσον. 1338 ἐστιν. 1352 ἀποτίσαντες (where Jebb reads ἀποτείσαντες without remark). I have here omitted some whole classes, such, for instance, as the erroneous use or omission of *ι adscriptum*. Thus Jebb reports ὀρῶι (743) and ζῆι (1169), but disregards πετρώιδει (958) and ὀρᾶι (1107). It will be observed that some of the above readings *may* be correct, as τοῖσιν (428) and οὕτως (220).

Finally, we come to the instances in which L is incorrectly reported. Some of these errors are no doubt typographical, as χρεῖ' ηι for L's χρεῖ' ηι in 884. Even "(sic)" is not always a safe guarantee, for we find "213 παντί πουρ (sic) ἐνεστί σοι," where πουρ' is intended. Whether "1301 ἦδ' (sic) ὀξέθηκτος," etc., is a misprint is doubtful. It is not ἦδ', but either ἦδ' (i. e. ἦ δ') or ἦδ (without

apostrophe), more probably the former. Other slight slips are 614 $\pi\acute{\alpha}\mu$ | $\pi\acute{o}\lambda\iota\varsigma$ for $\pi\acute{\alpha}\mu$ | $\pi\acute{o}\lambda\iota\varsigma$. 673 $\pi\acute{o}\lambda\iota\sigma\theta'$ (with τ above by S) for $\pi\acute{o}\lambda\iota\sigma\theta'$, etc. 968 $\sigma\alpha\lambda\mu\upsilon\delta\eta\sigma\acute{o}\varsigma$ for $\sigma\alpha\lambda\mu\upsilon\delta\iota\sigma\acute{o}\varsigma$. "1189 $\delta\mu\omega\alpha\iota\sigma\iota$] In L, S has written $-\epsilon\varsigma$ over $\alpha\iota$ (i. e. $\delta\mu\acute{\omega}\epsilon\sigma\sigma\iota$)," where in fact L has $\delta\mu\omega\alpha\iota\sigma\iota$ with $-\epsilon\varsigma$ written above $\alpha\iota$. 1288 $\alpha\iota$ $\alpha\iota$ for $\alpha\iota$ $\alpha\iota$ (i. e. $\alpha\iota\alpha\iota$). On 4 ff.: " $\sigma\acute{\upsilon}\kappa$ $\theta\pi\omega\pi'$] $\epsilon\iota\sigma\acute{o}\pi\omega\pi'$ B. Todt. The first hand in L wrote $\sigma\acute{\upsilon}\chi\iota$ (thinking of v. 3), but the letters $\chi\iota$ were afterwards erased. For $\sigma\acute{\upsilon}$, Blaydes conject. $\delta\upsilon$." To get at the facts these three sentences must read in inverse order. The inverted order of 482 and 483 is not corrected by means of β' and α' , but β' and α' —a matter of interest as bearing upon the method of writing numerals.

A little more serious is "207 $\epsilon\kappa$ γ' $\epsilon\mu\acute{o}\upsilon$ L, with $\gamma\rho.$ $\epsilon\zeta$ $\epsilon\mu\acute{o}\upsilon$ written on the margin by S." In fact L has $\epsilon\kappa$ γ' $\epsilon\mu\acute{o}\upsilon$ without variant in 207, and $\epsilon\kappa$ γ' $\epsilon\mu\acute{o}\upsilon$ again in 210 with marg. $\gamma\rho.$ $\epsilon\zeta$ $\epsilon\mu\acute{o}\upsilon$, where Jebb has adopted the marginal reading. This error was made by Elmsley, and is found also in Blaydes's edition and M. Schmidt's *Antigone* (1880). Those acquainted with the inconvenience growing out of the absence of verse numbers from the margins of MSS will see that this perpetuation, or revival, of Elmsley's error does not in the least impugn the original nature of these scholars' observation. The double error arises from the simple substitution of 207 for 210.

On 834: " $\theta\epsilon\omicron\gamma\gamma\epsilon\upsilon\eta\eta\varsigma$ (not $\theta\epsilon\omicron\gamma\epsilon\upsilon\eta\varsigma$, as Campb. gives it)." In fact it is $\theta\epsilon\omicron\gamma\epsilon\upsilon\eta\eta\varsigma$. On 864 we find " $\kappa\omicron\iota\mu\acute{\eta}\mu\alpha\tau'$ $\alpha\upsilon\tau\omicron\gamma\epsilon\upsilon\eta$ | τ' L: $\kappa\omicron\iota\mu\acute{\eta}\mu\alpha\tau\acute{\alpha}$ τ' $\alpha\upsilon\tau\omicron\gamma\epsilon\upsilon\eta\tau'$ τ ." Now, L has not $\alpha\upsilon\tau\omicron\gamma\epsilon\upsilon\eta$, but $\alpha\upsilon\tau\omicron\gamma\epsilon\upsilon\eta\eta$; hence the reading is $\alpha\upsilon\tau\omicron\gamma\epsilon\upsilon\eta\eta\tau'$; for when there is elision at the end of a line, L always transfers the final consonant to the beginning of the next line. Comp. 817 $\epsilon\chi\omicron\nu$ | σ' and 867, which latter Jebb himself reports as being "divided at $\acute{\alpha}$ | δ' $\epsilon\gamma\acute{\omega}$." (In L, of course, it is $\acute{\alpha}$ | δ' $\epsilon\gamma\acute{\omega}$.) So even at the end of trimeters in all the instances of the $\epsilon\iota\delta\omicron\varsigma$ $\Sigma\omicron\phi\acute{o}\kappa\lambda\epsilon\iota\omicron\nu$. Comp. O. T. 332 f. $\tau\acute{\iota}$ $\tau\alpha\upsilon$ | τ' $\acute{\alpha}\lambda\lambda\omega\varsigma$ $\epsilon\lambda\acute{\epsilon}\gamma\chi\epsilon\iota\varsigma$, and O. C. 1164 f. $\mu\omicron\lambda\acute{o}\nu$ | τ' $\alpha\iota\tau\epsilon\iota\nu$, the latter of which is reported by Jebb, the former not.

One case remains for which Jebb has the support of other scholars. In the introduction, p. liv, he mentions among his emendations "966 $\pi\epsilon\lambda\acute{\alpha}\gamma\epsilon\iota$ for L's $\pi\epsilon\lambda\acute{\alpha}\gamma\epsilon\omega\nu$ (sic)." On this passage the critical note is "966 f. $\pi\alpha\rho\alpha$ $\delta\epsilon$ (sic) $\kappa\upsilon\alpha\nu\acute{\epsilon}\omega\nu$ $\pi\epsilon\lambda\acute{\alpha}\gamma\epsilon\omega\nu$ (note the accent) $\pi\epsilon\tau\rho\acute{\omega}\nu$ | $\delta\iota\delta\acute{\upsilon}\mu\alpha\varsigma$ $\acute{\alpha}\lambda\delta\varsigma$ L." Again, in the commentary: "L's accent, $\pi\epsilon\lambda\acute{\alpha}\gamma\epsilon\omega\nu$, points to the truth—as similar small hints in that MS have been found to do elsewhere," etc. Here is not the place to discuss the plausibility of the conjecture $\pi\epsilon\lambda\acute{\alpha}\gamma\epsilon\iota$, but it lacks the support thus claimed and emphasized by Jebb. The uncontracted gen. pl. of neut. nouns in $-\omicron\varsigma$ is, in not a few instances, reported by critics as proparoxytone, suggesting a disposition to follow the analogy of $\pi\acute{o}\lambda\epsilon\omega\nu$ and the like. Thus Jebb reports $\lambda\acute{\epsilon}\chi\epsilon\omega\nu$, Ant. 630. In Aj. 702 $\pi\epsilon\lambda\acute{\alpha}\gamma\epsilon\omega\nu$ itself is reported. If these readings are correct, the accent $\pi\epsilon\lambda\acute{\alpha}\gamma\epsilon\omega\nu$ would be of scarcely any moment; but in fact the accent is $\pi\epsilon\lambda\alpha\gamma\acute{\epsilon}\omega\nu$. The accent on ϵ is often placed to the left or the right of the vertical position, and in this case the displacement is less than the average. In fact there is hardly any displacement, nor would any one ever have thought of referring the accent to the antepenult but for the accidental circumstance that $\alpha\gamma$ is written as a monogram so that the α is brought into the line of prolongation of the accent which happens to lean more than usual, and the $\lambda\eta\mu\mu\alpha$ of the Schol. has the word written with tachygraphic $\omega\nu$ over ϵ , and the acute over α . But this is a matter that cannot be

made intelligible without illustrations. Any one having access to the facsimile can satisfy himself of the correctness of my statement by examining *πελαγέων* and then reading a few lines. See, for example, *κνανέων* just before *πελαγέων*, *ἡρέτιζε* just above it, and *ἐπέγνω* five lines above. I am not sure that *λέχεων* (here, too, *εχ* is a monogram) in 630 or even *πελάγεων* in Aj. 702 were so intended, though the accent is considerably more displaced than in our example. Comp. also Tr. 514 *λεχέων*, Phil. 827 *ἀλγέων*, 1151 *βελέων*. On one page of L' (62a) the accent is placed much further to the left than in our example on the following words: *χοραγέ* 1147 (Ant.), *γένεθλον* 1149, *αἰνέσαιμι* 1157, *καταρρέπει* 1158, *βασιλέων* 1172. The following also are instructive: *ἐπέπνει* 136, *σέ* and *λέγει* 724, *γεραῖε* 1045, *λέγεις* 1054, *μέρος* 1062, not to mention the hundreds of cases in which the accent is displaced more than in *πελαγέων*. The importance to be attached to the *λῆμμα* of the Schol. is another matter and does not concern us here.

I am not ignorant that a sneer begins to be heard about "Palaeography from facsimiles," and I have myself expressed the opinion that the proper attitude for Americans toward textual emendation is, in the words of Madvig, *abstinere et aliorum proterviam arcere*; still I have not thought it either presumptuous or inconsistent to call attention to these small defects of a great work. I do not direct any criticisms at the author; his very familiarity with the MSS tends to prevent him from perceiving what impression his report will make on those who have never seen the MSS. I have approached from the other side. After attempting to constitute a text of the *Antigone* from critical notes, especially those of Jebb, I obtained access to the facsimile of L, when I discovered that I was laboring under serious misapprehensions. The object, then, of this paper is to prevent others, who have not access to the facsimile, from being similarly misled, and to furnish facts which may be useful to the author in the revision or further prosecution of his work.

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REPORTS.

ANGLIA. Zeitschrift für Englische Philologie. Unter Leitung von R. P. WÜLKER, herausgegeben von EWALD FLÜGEL und GUSTAV SCHIRMER. Band XII. Halle, 1889.

Editor Schirmer opens this volume with a note on James Sheridan Knowles' "William Tell" (pp. 1-12). A comparison of the play with the historical romance "Guillaume Tell" of Jean-Pierre Claris de Florian, convinces Schirmer that he has found the dramatist's chief source in the French romance.

Editor Flügel follows (pp. 13-20) with a contribution to the versions of the Pyramus and Thisbe legend. He reprints a prose version from Pepwell's "Boke of the Cyte of Ladyes" (1521), and a still earlier poetic one from MS 354 of Balliol College, Oxford,—a collection of legends, songs, etc., made chiefly by John Hyde at the close of the fifteenth or the beginning of the sixteenth century. The reader may in this connection be reminded of a recent dissertation: "Ursprung und Verbreitung der Pyramus- und Thisbe-Sage, von Georg Hart," Passau, 1889. In a "Nachtrag" (p. 631), it is stated that ll. 1-171 and 177-191 of the Balliol MS were taken from Gower's "Confessio Amantis."

J. Kail, in an article "Über die Parallelstellen in der angelsächsischen Poesie" (pp. 21-40), extends Sarrazin's lists of correspondences, and by widening the domain of observation in fearlessness of logical conclusions, arrives at inferences that are temperate and trustworthy by the side of the hasty declarations of the author of "Beowulf-Studien." These additional lists show that not only is the entire poetic product of Anglo-Saxon writers based upon the same thesaurus of expression, but that this is likewise true of the entire poetic product of the West Germanic world. Some cautious speculation is expended on the question of the origin, growth and historic distribution of this poetic vocabulary.

Max Friedrich Mann offers an exhaustive study of the authorities consulted by Scott in the writing of "Quentin Durward" and in the author's subsequent notes to the same. A surprising confirmation of the novelist's wide research in history and antiquarian lore is here made manifest. Mann promises to give at some future time an aesthetic valuation of Scott's method, in this instance, of shaping history into historic romance.

E. Koepfel, in continuation of his study of "Die Englischen Tasso-Uebersetzungen des 16. Jahrhunderts" (vid. vol. X, p. 494 of this Journal), considers the "Godfrey of Bulloigne" of Edward Fairefax (1600). Fairefax owes almost nothing to Richard Carew, but in language and figuration is a close follower of Spenser. He strives after a just reproduction of his original ("La Gerusalemme Liberata"), controlling with some success the difficulties of the ottava rima, but is betrayed by his imperfect knowledge of Italian. His mistransla-

tions are numerous and sometimes even grotesque; fancy and blind conjecture often serve merely to make conspicuous his feeble grasp of the foreign idiom. Moreover, it is common with him to exaggerate expressions of the original to extreme hyperbole, and in filling out his lines he is given to the coining of epithets—often very fitting ones; at other times he expands figures and allusions, or heightens the coloring of an incident. But Fairefax has not always availed himself of these more or less permissible and artistic devices in the construction of his numbers; in the course of his translation he gradually acquired the jarring mannerism of a mechanical multiplication of synonyms, particularly in triads, in which he outrivals Sir Robert Hazlewood himself. An illustration may be given:

“ Their captaine, clad in purple, and in gould,
That seemes so fierce, so hardy, stout and strong . . .
What can he do, (though wise, though sage, though bould),
In that confusion, trouble, thrust and throng?”

The greatest variation from the original is due to the translator's exuberance in figuration; reflecting the classicity of the renaissance and the overflowing spontaneity of Elizabethan romanticism, and being withal a true Englishman and full of popular lore, he maintains throughout the first half of his work (his ardor wanes after that point) a freedom and amplitude which is characteristic, and for the most part pleasing enough. Prominent among the minor peculiarities of the translator's style here pointed out, is an excessive use of the auxiliary verb *to do*, a fashion not foreign to Spenser himself:

“ They sighing left the lands, his silver sheepe
Where Hesperus doth lead, doth feed, doth keepe.”

Fairefax's translation of Tasso is a masterly reflection of the poetic style of his day and occupies an honored place in the archives of the Muses. Koepfel, in his closing paragraphs, traces the interesting history of this translation through the following centuries. In view of recent discussions it is worthy of note that Waller “owned” to Dryden “that he derived the harmony of his numbers” from Fairefax.

G. Sarrazin, in “Die Entstehung der Hamlet-Tragödie” (pp. 143-157), opens with new zeal the old question of the authorship of the Hamlet which preceded the first folio. Reasons are given in favor of the view that the early play was not written by Shakespeare, and the discussion is then restricted to a comparison of Hamlet with the plays of Thomas Kyd. The writer concludes “dass Shakespeare's Hamlet die bearbeitung eines verlorenen stückes von Kyd ist”; he has apparently not become aware of the hypothesis of W. H. Widgery, published ten years ago (vid. *Anglia* IV, Anz., p. 27 f.; and *Englische Studien* IV, 341 f.).

“Ueber die Entstehung des Angelsächsischen Gedichtes ‘Daniel,’” by Oscar Hofer (pp. 158-204), offers a careful consideration of an intricate problem. Hofer's conclusions are in a number of respects new and will meet with favor. The “Daniel” is to be divided as follows: Dan. A = ll. 1-279 (Dan. A¹) and ll. 410-765 (Dan. A²); Dan. B = ll. 280-409 (with the subdivision ll. 280-362, the Prayer of Azarias; ll. 363-409, the “Canticum trium puerorum”). At least two authors, A and B, are therefore to be distinguished; it is possible

that the two parts of B are the work of two different hands (B¹ and B²). An additional writer is the author of the "Azarias" of the Exeter Book. The poet A found Dan. B—a poem complete in itself—joined it to his own composition (Dan. A¹), and then closed the poem by the addition of Dan. A². The "Azarias" embraces within its limits Dan. ll. 280-465; thus exceeding the limits of Dan. B, it must have been composed after Dan. B had been incorporated in Dan. A. The "Azarias" is, however, no less than Dan. B, a complete artistic treatment of the same theme, and it was composed by one who held in his memory Dan. B. It is, moreover, probable that the Azarias poet knew the "Daniel" in a copy not identical with that which was afterwards transcribed into MS Junius XI; it is at least certain that MS Junius XI was not his source. Dan. B is distinguished from Dan. A in being a paraphrase of the apocryphal portion of the third chapter of Daniel (vv. 24-90), but not as found in the Vulgate, but rather as it must have existed in one of the earlier Latin versions of the Septuagint. This passage gives the entire theme—the Prayer and the Canticum—both of B and of the Azarias poet. But the more immediate source of the Canticum was the Breviarium Romanum. As already indicated there is some ground for assuming a different author (B²) for the Canticum, for its structure is unique: Hofer believes it to be strophic, and accordingly prints the text in that form. The composition of the poems is referred to the Anglian literary period at the middle of the eighth century. These Northern poets were students of the Bible and of the Ritual, and were therefore of ecclesiastical rank. The Canticum reveals the superior artistic qualifications of its author. There appears to be some relation between A and the "Genesis": the older poem had apparently a strong influence on A. Hofer adds a chapter of "Beiträge zur Textkritik des Daniel" to which slight modifications are afterwards (p. 605) made by Lawrence.

Editor Flügel gives two instalments of "Liedersammlungen des XVI Jahrhunderts, besonders aus der Zeit Heinrich's VIII" (pp. 225-272 and 585-597). The text is reproduced of the songs contained in Add. MS 31922 (Brit. Mus.), a collection which is perhaps to be dated in the second decade of the sixteenth century; and of those of Royal MS, Appendix 58 (Brit. Mus.), belonging to the preceding decade. After these follow a reprint of Douce Fragments 94b, Douce Fragments 94, and the text of the songs in the unique copy of the little quarto "Bassus." Henry VIII is prominent among the authors of these songs. The texts are carefully edited, with critical notes and emendations, though Flügel's ultimate purpose in their publication does not yet appear; he however promises a consideration "über sprache, metrik und inhalt der aus der zeit Heinrich's VIII. überlieferten liederhandschriften."

The next article also relates to the time of Henry VIII: "Orthographie und Aussprache der ersten neuenglischen Bibelübersetzung von William Tyndale" (pp. 273-310), by Wilhelm Sopp. Fry's reproduction in facsimile of "The first New Testament printed in the English language (1525 or 1526), translated from the Greek by William Tyndale" (Bristol, 1862), is taken as the basis for this study. The vowels and the consonants are all separately treated in comparison with their values in Middle English.

F. K. Haase writes a dissertation on "Die altenglischen Bearbeitungen von Grosseteste's 'Chateau D'Amour' verglichen mit der Quelle" (pp. 311-374).

The writer's purpose is to compare the two Middle English versions—E¹ (edited by Weymouth), and E² (edited by Cook for the Camden Society)—with the original for the determination of three points: Wherein do the English poets agree with their original? What omissions, and what additions do they make? This comparison yields results which in an interesting manner characterize the two poets. E¹ reveals the closer adherence to the original text, and a translator possessing true poetic qualities: skill in form, love of nature, truthfulness of observation, attention to details, tenderness of feeling, and a creative imagination. Very different is the author of E²—the Monk of Sallay. He is less of a poet and more of a puritan. With a moral purpose in mind, he treats his original with the greatest freedom. He is a Langland, striving to serve the reform of manners; versed in Scripture, to which he adheres closely, and a discernor of the human heart. His adaptation of the original to this special key is accomplished with considerable skill, though with serious loss in poetic form and character.

In a communication entitled "Die 'Fata Apostolorum' und der Dichter Kynewulf" (pp. 375-387), Sarrazin first defends his view that the Anglo-Saxon poem "Fata Apostolorum" stands in close stylistic relation to the "Elene," and is therefore to be placed a short time before it in the order of composition. But this stylistic relation is closest between the "Fata Apostolorum" and the "Andreas" (p. 383); and Sarrazin's second argument is that the "Andreas" is not only the work of Cynewulf, but that the "Fata Apostolorum," which, as he maintains, was written immediately next to it, constitutes its real and fitting close. The order of composition was therefore: "Andreas," "Fata Apostolorum" (merely an epilogue to the "Andreas"), "Elene." At the close Sarrazin touches with ridicule inferences against his theory of the Cynewulfian monopoly in authorship. Wülker, who is opposed throughout this article, in a brief reply (p. 464) refuses to agree with Sarrazin's reasoning.

In a notice of Wendt's edition of Dickens' "Christmas Carol," J. Koch (Englische Studien IX, p. 344), comments on the meaning of the expression: "It might be a claw, for the flesh there is on it." C. Stoffel afterwards communicates to Koch a note on this construction of *for* (Englische Studien X, p. 188 f.), which leads H. Hupe, in the present volume of Anglia (pp. 388-395), to offer an essay on the preposition *for*; his judgment of Stoffel's explanation of the above construction being unfavorable. Stoffel, finally, makes an elaborate defense in the following volume of Anglia (XIII, pp. 107-115). Perhaps the end is not yet; at all events it is thought best to reserve all comment for the report of Anglia XIII.

Thomas Miller offers an interesting note on "The position of Grendel's arm in Heorot" (pp. 396-400). The passages of the *Béowulf* involved in the discussion are ll. 834 f. and 983 f. The evidence adduced is in favor of the view that "Grendel's arm was placed not *within* but *outside* Heorot." Miller proposes to read *under géapne horn* (l. 837) in harmony with the compound *horngeap*, and translates: "He set the arm . . . down under the wide gable." The meaning 'gable or façade' for *horn* is carefully illustrated. It is therefore assumed that the monster's arm and hand were placed as a trophy against

the outside of one of the gables of the hall which formed that end of Heorot supplied with the entrance-door, and which faced the spectator as he advanced by the flight of steps leading to the entrance. This interpretation demands a consideration of the meaning of *on stapole* (l. 927). It is argued that the phrase means 'on the steps' and that "Hrothgar delivers his speech from the steps leading up to the hall, or [from] the landing at the top of the flight" (cf. ten Brink, "Béowulf. Untersuchungen," p. 63). The position and appearance of the trophy thus placed in view is described by Miller in the following words: "The shoulder is laid down by the door, the arm crosses the gablewall perpendicularly, and the hand with the fingers rises above the gable point. The hand is dead; the fingers fall forward and show the nails in front." In accordance herewith Miller reads *foran æghwylene* (l. 985), regarding *æghwylene* as in apposition to *fingeras*: "They saw the fingers each to the front." Miller should not have overlooked Sievers' emendation of this passage (Beiträge IX 139); it gives a more plausible reading and does not contradict the desired interpretation. In like manner Miller might have maintained his argument without appealing to the improbable conjecture of *geapne horn* (l. 837); that *hrôf* is here the true reading is strongly attested by *steapne hrôf* (l. 927) and *ofer hēahne hrôf* (l. 984), if not also by *under hrôfe* (l. 1303), which Miller would change to *under hēofe*, 'amid the wailing.' In the treatment of Oswald's remains, as recorded by Bede (Eccl. Hist. III, ch. 12), Miller finds a striking parallel to the setting up as trophy and the subsequent removal (by Grendel's mother) of the arm and hand of Grendel.

In a previous report in this Journal (Vol. IX, p. 502) I had occasion to notice the translation, by Karl Lentzner, of an article published in the Athenaeum by John W. Hales. The propriety of reproducing articles is a matter of editorial choice, but it is the business both of editors and of translators to guard against misrepresentation in the manner of such reproduction. In the case referred to the reader was not made aware of Hales' rightful proprietorship. This instance is here recalled under the necessity of commenting on Lentzner's repetition of the same process in the preparation of his article entitled "Die Cotswold-Spiele und ihre dichterische Verherrlichung" (pp. 401-436). In a foot-note we are informed by Lentzner that Gosse's "Seventeenth Century Studies," and Grosart's edition of the "Annalia Dubrensia" ("Occasional Issues of Unique and Very Rare Books," Vol. V) "*meinem aufsatze zu grunde gelegt sind*,"—an acknowledgment that is altogether misleading, for, exclusive of the notes, Lentzner is not the author of even a line of the article published over his signature. The form of an original article is here given to a translation into German of Gosse's chapter on "Captain Dover's Cotswold Games"; to this Lentzner has supplied bibliographical foot-notes. Lentzner's readers will therefore be surprised when they are told that "ich," throughout this article corresponds to "I" of an original, and that it refers to Mr. Gosse. More surprising, if possible, will be found that mystical shifting of relations which enables Lentzner, in the midst of a sentence (p. 417, line 3), to refer to Mr. Gosse as "ein moderner Kritiker." As an appendix to this article Lentzner joins "Proben aus Dover's Annalen"; for this he is indebted to Grosart's print, carefully compared (as is stated at page 413, note 3) with the other printed editions. The foot-notes are all taken *verbatim* from Grosart, though the source

of only a few of them is indicated. Further comment is certainly not required to caution Lentzner against further continuation in such flagrant violation of the rights of authorship.

Karl Luick adds another instalment to his studies in Middle English metre: "*Zur Metrik der mittelenglischen reimendalliterierenden Dichtung*" (pp. 437-453). The first division of the article treats the scansion of the short lines which, in groups, so commonly constitute the close ("Abgesang") of Middle English strophes. The view maintained is that these short lines are, as Schipper has set forth, native epic half-lines; but Schipper has given no explanation of the obvious rhythmic individuality of the last line in these groups: Luick's argument is therefore intended to show that there is here a persistence of the structural difference between the first and second half-lines of the old epic verse. The four lines (preceded by a "bob") which close the strophe used in the "*Susanna*" (Schipper, I 219 f.), for example, are epic half-lines, but with this new distinction urged by Luick, that while the first three represent the tradition of epic first half-lines, the fourth, in its curtailment of rhythmic liberties, is the survival of the epic second half-line. This scansion applies to such poems as "*The Romance of Sir Degrevant*," where the short lines alone make up the strophe. In the fifteenth century these lines have succumbed to the regularity of movement in accentual verse, and therefore assume four and three accents respectively. In the second division, "*Der einfluss des endreims auf die rhythmik des verses*," the revival of Type C is shown to have been especially helpful in combining alliteration and rime. The last division, "*Zu 'The Awntyrs of Arthure'*," contains strictures on Lübke's treatment of the endings *-e*, *-es*, *-ed* in metre.

Editor Flügel (pp. 454-459) publishes and annotates a letter dated Concord, 30 April, 1843, which Emerson addressed to Charles Stearns Wheeler, the Cambridge tutor who assisted Emerson in editing the works of Carlyle. Wheeler received this letter while visiting in Europe, seeking restoration from the disease to which he was destined to yield up his life at Leipzig on the 13th of June, 1843. At Leipzig he had become intimate with Dr. Johann Gottfried Flügel (the grandfather of editor Flügel), then the American consul, and gave to him, in token of this relation, the above manuscript letter. The letter is particularly interesting because of the persons named in it: William Ellery Channing, Elizabeth Hoar, Hawthorne, Thoreau, Alcott, Margaret Fuller, Horace Mann and others, are the subjects of bits of personal news; the "*Dial*" and "*Brook Farm*" are also prominent topics of interest. Flügel is thus induced to add a few notes, chiefly biographical. The following suggestions may be added: A careful characterization of Wheeler is contained in a letter from Thoreau to his sister Helen (Ticknor & Fields, "*Letters*," July 21, 1843). In Higginson's *Life of Margaret Fuller* ("*American Men of Letters*" series), p. 138, some remarkable things are said of Robert Bartlett. "Mr. Bradford" may have been Samuel Bradford, whom Cabot, in his *Life of Emerson*, mentions as having attended Emerson's graduation in 1821. "Wright" is Charles Wright, who in 1842 came from England with Alcott and Lane (vid. Appleton's *Encyclopedia*). A memoir of G. P. Bradford appeared in the N. Y. "*Tribune*" for the 1st of March, 1890. He was a class-mate of G. Ripley (Harvard, 1825), and in his earlier days a "delighted resident" at Brook Farm.

Sattler continues his "Englische Kollektaneen" by citations of the use of *journey, voyage, travel(s)* (pp. 460-463).

H. Logeman, in continuation of his "Anglo-Saxonica Minora," publishes (pp. 497-518) "a series of [Anglo-Saxon] prayers and confessions" from two MSS of the Brit. Mus., Royal 2 B. V. and Tiberius A. 3. For "Berichtigungen" vid. Anglia XIII, p. 244.

F. Holthausen contributes two notes in which the influence of Petronius on Ben Jonson and on Middleton is made manifest. In "Die Quelle von Ben Jonson's *Volpone*" (pp. 519-525) the view is defended "dass der englische dichter die idee und mehrere episoden seines dramas dem satirischen schelmenroman des alten Römers verdankt." And in the second note, on Middleton's "No Wit, no Help like a Woman's" (pp. 526-527), attention is called to a significant correspondence between Weatherwise's arrangement of his guests at table according to the twelve signs of the zodiac, and a passage in "The Supper of Trimalchio."

H. Logeman contributes "Stray Gleanings" in Anglo-Saxon (pp. 528-531). He first considers the gloss "Caluarium, caluerclim" found in Sweet's Oldest English Texts, p. 49; Wright-Wülker 12, 14 [and now in Hessels 30, 257]. It is proposed to read *caluerclinc*, *-clinc* being viewed as a doublet of *hlinc*, 'a hill, rising ground.' He next considers *stoicorum* glossed by *starleornera* (Haupt's Zeitschrift XI 503b), and connecting *stoicorum* with *στοιχείον*, he confidently concludes to regard *starleornera* as a blunder for *stafleornera*. Holthausen (p. 606) objects to this interpretation of *stoicorum*, and maintains that it is a scribal error for *storicorum* = *historicorum*, and that therefore *starleornera* is to be retained. Several slight emendations of an Anglo-Saxon text published by Kluge in Englische Studien VIII 474 are next offered, and finally Logeman defends *gard* as a gloss of *herbam* (Wright-Wülker, p. 100, l. 44); *gard* = *grad* = Mercian *gred*.

"Die präsentischen Tempora bei Chaucer" (pp. 532-577), by A. Graef, is a detailed and somewhat psychologic study, which is valuable for English grammar in general. One of Graef's results is that in Chaucer's usage the present tense is no longer a true future (p. 574); any special reference to the future is not therefore found in *ben* (A.-S. *bēom*).

W. Heuser, in reply to Fischer's criticism (Anglia XI, p. 175 f.), admits that there is insufficient ground for dividing the St. Edith between two authors, but he adds a number of restrictions to Fischer's paragraphs on phonology.

John Lawrence (pp. 598-605) offers "a few remarks on Prof. Stoddard's article on the Codex [Junius XI] . . . ; a few additions to the collation of Exodus and Daniel by Prof. Sievers in Haupt XV 459; . . . a list of instances in which Grein's edition of these poems varies from the MS without attention being called to the fact in the foot-notes; . . . a list of similar variations in the latest independent edition of the Exodus, viz. that by Prof. F. Kluge (Angelsächs. Lesebuch, pp. 85-96); and . . . a few comments on the textual suggestions by O. Hofer."

Prof. Wulker publishes two fragments of the metrical romance "Partanope

of Blois" (pp. 607-620). His remarks with reference both to these fragments themselves and to the Middle English version in general, and his expression of the hope to stimulate some one to the preparation of a new edition of the work, would all have been modified by an examination of Felix Weingärtner's dissertation: "Die mittlenglischen Fassungen der Partonopeussage und ihre Verhältnis zum altfranzösischen Originale," Breslau, 1888. The reader may be referred to *Englische Studien* XIV, p. 435 f. for Kölbing's note on Wülker's article.

Book Notices and Reviews will be found at pp. 205-224, 465-496, and 621-631; with the opening of the next volume this department has been transferred to a separate publication: "Mitteilungen aus dem gesammten Gebiete der englischen Sprache und Litteratur. Monatsschrift für den englischen Unterricht. Beiblatt zur 'Anglia.'" The first number of the "Beiblatt" appeared in April, 1890.

JAMES W. BRIGHT.

GERMANIA. Vierteljahrsschrift für deutsche Alterthumskunde. Herausgegeben von OTTO BEHAGHEL. Wien, 1889-90.

E. S. Walter begins the thirty-fourth volume with an article, "Über den Ursprung des höfischen Minnesangs und sein Verhältniss zur Volksdichtung," in which he controverts the opinion of K. Burdach (*Zeitschrift f. deut. Alterthum*, XXVII), of R. M. Meyer (*Zs.* XXIX) and A. Berger (*Ztsch. f. d. Phil.* XIX), that prior to the rise of the courtly amatory lyric poetry, in the middle of the twelfth century, there existed in Germany a well developed popular love-poetry, out of which the former grew and to which it became indebted for most of its essential qualities. Cf. Brachmann, "Zu den Minnesängern" (*A. J. P.*, Vol. VIII 3, p. 373). R. M. Meyer goes so far as to look upon the courtly love-poetry as a mere "Abklatsch" of an earlier popular love-lyric, clothed in a language conformable to the spirit of the twelfth century, and to prove this he compares a large number of verses of Wolfram, Neithart and Walther v. d. Vogelweide with others ascribed to earlier popular love-songs. While W. does not deny the existence of a popular love-poetry in Germany anterior to the great outburst of courtly minstrelsy in the twelfth century, he objects to a view that would make the lyric of the minstrel but the polished product of an earlier and ruder age. After a close analysis of Meyer's comparisons, W. concludes that the parallelisms in sentiment and vocabulary found between certain verses of the supposed earlier popular love-songs and the courtly lyric, are but expressions, crystallized at an early period, of an emotion not confined to any particular time, handed on from one generation to another, passing from hand to hand, yet leaving their surface untarnished. There is not a solitary "Liebeslied" with any resemblance to a product of minstrelsy, that at the same time bears the stamp of a popular origin. The courtly minstrelsy is not the acme of a popular love-poetry reached through a polishing and refining process at the hands of the knightly minstrel, not simply wreaths of flowers gathered from the garden of an earlier popular lyric, but a product of a new movement, of a more comely way of conceiving life among the knightly order, of new experiences and new forms of art.

J. Hornoff brings to a close his paper on the minstrel Albrecht v. Johansdorf (cf. *Am. J. of Phil.*, Vol. X 3, p. 363). Judging from Albrecht's "Gedankenwelt," furnished by his poems, he stands upon a higher plane of morality in thought and feeling than most of his contemporaries. In comparison with Reinmar he is a realist. Romance influence is readily traceable in his lines, which, however, may not have come direct, but through the productions of his contemporaries, who were swayed by it. Hornoff attempts a chronological account of the minstrel's poems.

A. Heusler contributes an article, "Zur Lautform des Alemanischen," in which he treats of the development and sound of the different kinds of *e* as the umlaut of *a* in the Alemanic dialects, and H. v. Wilslocky follows with a discussion on the saga "Die drei Mareien." In the interesting work "Alemanisches Kinderlied u. Kinderspiel aus d. Schweiz," E. L. Rochholz has traced the course of development of the story "Die drei Mareien." The saga of these spinning maidens, clearly identical with the weird sisters Urd, Verdande and Skuld, recurs again and again, not merely in Teutonic fairy-tales and legends, but is repeated in the songs of Hungary and Transylvania. Wilslocky translates some of these and furnishes additional matter concerning the saga and its counterparts in other countries.

Max E. Blau continues his article on the "Alexiuslegende" from the last vol. of the "Germania" (cf. *Amer. J. of Phil.*, Vol. X 3, p. 361). The present paper examines the Alexius MSS A, V and R, in possession of the Vienna Imp. Library, the Church Library of Annaberg (Erzgebirge), and the Univ. Library of Königsberg respectively. We sum up B.'s results in the following: 1. V and A offer complete texts; R, owing to the carelessness of the writer, is much shortened, although exhibiting a remarkably clear and fine penmanship that may point to the end of the fourteenth century. 2. All three MSS show a pronounced Middle-German character. 3. V and R form one group, A is the representative of a second, and all are versions of a lost older corrupted text. 4. By a comparison of these groups we may obtain a text that can be used for critical purposes. B. prints the text R (Königsberg) with emendations, and the readings of A and V at the foot.

"Zur Tristansage," by E. Kölbing, opens with a sharp reply to the attack which O. Glöde (cf. *Am. J. of Phil.*, Vol. X 3, p. 358) made upon Kölbing's views (cf. *Zur Überlieferung d. Tristansage*, Heilbron) as to the relation of the M. H. G. Tristan to the older French version. K. assures us that he would gladly have owned himself wrong if Glöde's article, which, by the way, he calls "ein literarisches Curiosum," had succeeded in convincing him of his errors. After a few more tilts with Glöde, and a brief summary of his former arguments, which certainly place Gottfried v. Strassburg in a less ideal light, he dismisses the subject "um den Leser dieses Blattes nicht mit Wiederholungen von Bekanntem zu langweilen," and calls attention to some striking points of correspondence, heretofore scarcely noticed, between the combat of Tristan and Morolt in Gottfried's poem, and that of Guy and Colbronde in Bishop Percy's folio MS edit. by Hales and Furnivall, vol. II, p. 509. K. prints the strophes in question, and adds some suggestions with regard to this episode in the French Guy romances.

K. Bohnenberger's paper, "Schwäbisch *ε* als Vertreter von *a*," should be read in connection with the articles of Franck (*Zeitschr. f. d. A.* 25, p. 218), Luick (*Beiträge* 11, p. 492), Kauffmann (*Der Vocalism. d. Schwäb. in d. Mundart v. Horb*, Marb. Habil. Schr. 1887), Heusler (*Zur Lautform d. Alem.*, vol. 34, p. 112, *Germania*), and Bohnenberger's first paper on the subject (*Corresp. Bl. f. d. Gel. u. Realsch. Württembergs*, 1887, p. 502). The present article further exemplifies this phonetic change in the plural of strong nouns, in adjectives in *ig*, *lich*, *er*, *ern*, in diminutives and nomina agentis in *er*, in weak verbs, names of places, etc. Several collateral subjects and the probable reason of the weakening of the vowel in the different words are ably discussed.

Franz Kratochwil, "Über den gegenwärtigen Stand der Suchenwirt-Handschriften." This article will certainly be welcomed by those who are interested in the study of the "Wappendichter" Peter Suchenwirt. To collect and study the works of this poet seems to have been for many years the delight of F. Kratochwil, and the information which he thus accumulated he now publishes. With the aid of several friends, whom he names and to whom he expresses his indebtedness, he is now enabled to describe in detail the various known MSS which contain in part or nearly the whole of Suchenwirt's writings. In addition to a history and description of the MSS, the article contains valuable suggestions as to the grouping of the poems for a critical edition, and two important supplements (hitherto unknown) to the text. The poems of Suchenwirt are preserved, as far as it is known, in twenty-one MSS, of which the paper MS, known as A, now in the Imperial Library at Vienna, and formerly part of the library of Count Prosper Sinzendorf, is the most important. It contains forty-five of the fifty-two poems ascribed to the poet, and probably dates from the beginning of the fifteenth century. The dialect is Austrian-Bavarian. Before this valuable MS came into possession of the Imp. Library it had a curious history. Placed (1827) by the heir of Sinzendorf, Count Thurn, with the rest of his library in a room specially rented in Vienna for that purpose, it was stolen by the secretary of a friend of the Count, to whom the key had been entrusted during the temporary absence of Count Thurn on military duty. The theft was not discovered at the time. The thief, dismissed on account of other irregularities, moved to a suburb of the city, where, afraid to offer his booty for sale so soon, he concealed it, enclosed in a thin pasteboard box, in various places, at last in the cellar of his dwelling. In 1834, during a violent storm, a fearful conflagration almost destroyed the suburb, even cellars were burned out, and during all that awful night the precious MS was lying under its thin cover in a damp cellar of the burning district—and was saved. Twelve years later (nearly twenty after the theft) the thief at last took courage to offer it for sale through a broker, in the person of his son, to the Vienna antiquary, Johann Schratt, who, for a commission, undertook to dispose of it for one hundred ducats. In the "*Wiener-Zeitung*" of the 12th of March, 1846, the MS was offered for sale, and almost immediately purchased by the Imp. Library. Not till then, through this advertisement in the Vienna paper, did the owner, Field-Marshal Count Thurn, then living in Pest, discover his loss. Before he could take any steps to stop the sale it was completed. The only satisfaction that he obtained was the punishment of the thief and the loss of commission by the antiquary. The Imp. Library

held the reciprocal bond passed between Schratt and the broker, and likewise a copy of the advertisement in the newspaper. These facts seem to have protected the library and confirmed the sale. When, in the course of time, the chief actors in this transaction had passed away, the matter was apparently forgotten, and with it the whereabouts of the MS. It seemed to be lost a second time. Quite unexpectedly, however, this matter was cleared up before a meeting of the Philos. Hist. Class of the Ac. of Sciences, in June, 1877. When the late Dr. K. Tomaschek alluded to the great value which hereafter must be attached to the Suchenwirt MS B (Cistercian Convent, Schlierbach), since the Sinzendorf-Thurn MS had disappeared, Dr. E. Ritter v. Birk, Director of the Imp. Library, stated that the MS A had been ever since 1846 on the shelves of the Vienna Library.

O. Brenner, and the editor, O. Behaghel, discuss the different *iu* in M. H. G., i. e. the old diphthong and the umlaut of *i*, which by no means passed into one sound, as hitherto accepted; and G. Ehrismann continues his description of a "Handschrift des Pfaffen Amis" from the last vol. of the *Germania* (*Am. Journ. of Phil.*, Vol. X 3, p. 359).

"Bemerkungen zum deutschen Wörterbuche," vol. VII (Pflasterung to Platz). The writer, Dr. A. Gombert, furnishes a number of valuable additions to the tenth number (Vol. VII), letter P, edit. Lexer, of Grimm's dictionary. G. bestows the highest praise on the lexicographic labors of Lexer, but thinks that the references to the popular meaning of certain words in North-Germany might be increased. He also suggests that the work of Daniel Sanders and his co-laborers upon the field of lexicography be not so completely ignored in the DWb. as has been done heretofore. "Es erscheint sogar als Pflicht, das in seinen Wörterbüchern enthaltene Brauchbare auch für das Grimm'sche Wörterbuch zu verwerthen." The following words (with derivatives and compounds) find additional illustration in the article: Pflaume, Pfleg(e), Pflicht, pflücken, Pflug, Pforte, Pfosten, Pfote, Pfriem, Propf, Pfrund, Pfuhl, Pfuידichan, pfünder, Pfuscher, Phänomenologie, Pfütze, Phantasie, Pharisäer, Philanthrop, Philister, Philosoph, Phiole, Phlegma, Phosphor, Phrase, Physik, Physiognomik, Piano, Pichel, Pickel, Picker, Piepbock, Piephan, Pieraas, Pietät, Piez*, Pik*, pikant, Piket, Pilger, Pille, Pilot, Pilz, pimpeln, pink, pinkl, Pinkel, Pinscher, Pinsel, Pionier, Pipi*, Pips, Pirat, Pirr, Pistazie, Pistolet, Pitsch, Pitschel, pitzeln, Plackerei, Plageteufel, Plaid*, Plagge, Plakat, Plan, Planet, planieren, plänckeln, Planket*, Plapperdipapp, pläntern, Pläsir, platonisch, plätschern, Platte, Plättē, Platz. The words: Piez (papilla)—found, however, under Bietz DWb., Pik (peak), Pipi (bird-call, Goethe, Gedichte I 169, Hempel), Plaid (Geibel, Gedichte), Planket (Sanders Wb.) are omitted entirely by Lexer.

"Norddeutsche und Süddeutsche Heldensage und die älteste Gestalt der Nibelungensage." In this paper Dr. Golther continues (cf. *Am. J. of Phil.*, Vol. X 3, p. 364) the still unexhausted subject of the relation of the North-German heroic legends to those of South-Germany on the one hand, and to the Norwegian *Þiðrekssaga* and Danish *Folkeviser* on the other; finally, the relation of the Norse and German legends generally to the probably common source, the Old Frankish sagas. After disentangling the North-German legends

from the Norwegian stories, into which a number of Scandinavian features have found their way, the former show a close affinity to the South-German. The Nibelungensaga wandered in "Spielmannslieder" from South-Germany to the North (Westphalia and Hannover) and was embodied in the Low-German legends about 1100. The ground had been well prepared for its reception by other popular heroic ballads then in vogue in the lowlands. The Old Frankish saga which entered South-Germany in the eighth and ninth centuries, received in the tenth and eleventh many additions and alterations. The stirring events that took place on the eastern frontier, the harrying of the "Ostmark" by the Hungarians, the wars of the Ottos, of Henry II against the Slavonic races and Danes, left their impressions on the saga. The Siegfried of the Frankish legend was modified, earlier and ruder notions were done away with, in other words, the M. H. G. poems received new elements and were in certain portions so changed by the compilers as to suit the feelings and conditions of their time. From these later features these works must be cleared to become at all representatives of the saga that entered North-Germany in the eleventh century. The Old Frankish stories, that after many a curious fate in their migrations south and north, were destined to meet again in the thirteenth century in the *Þiðrekssaga*, may be obtained best and safest from a comparison of the *Norse versions* with those of *South-Germany* after carefully removing in both all additions in myth and saga which they received on their long journey. Golther's article is of considerable length and interest.

Franz Joster, "Zur Freckenhorster Heberolle," treats of a deed purporting to be executed by Bishop Erpho of Münster, and dated 1090, by which the date of the Old Saxon "Heberolle" (Heyne, *Kl. altnied. deut. Denkm.* p. 65) might have been conclusively settled. The authenticity of the deed had been doubted before by J. Grimm, and Joster now gives reasons to prove that it must be a forgery of the first half of the twelfth century, but that it might, after all, be useful in giving us a hint as to the correct interpretation of the passage beginning "In anniversario" and closing "therō iungeronō twē malt" (Heyne, p. 79, 514-16). The lines contain the words *neppenon, inganga, iungeronō*, which J. translates respectively by "Weinpocale, Besuch (i. e. Bewirtung), Jungfern." The passage now reads: Am Gedächtnisstage der heil. Thiadhild für die *Weinpocale* (der Herrn) und für Almosen und für den *Besuch* der Jungfern zwei Malter (cf. Heyne, Glossary).

L. Fränkel prints a valuable bibliography, in chronological order, of the Uhland literature, including such desirable information as references to the reviews written of the different works of Uhland at the time of their publication, number of pages, etc. This is the first real approach to an exhaustive and methodical attempt to collect all the widely scattered writings of this most popular poet, superb scholar and patriot. The thanks of all students in modern philology and German literature are due to Mr. Fränkel for the patient and arduous labor he has bestowed upon this excellent catalogue.

O. Brenner prints one of the oldest German private letters in existence, accompanied by some orthographical notes. It dates probably from between 1303-6, and lies among the records of the Munich "Angerkloster" in the Munich Royal Archives.

O. Behaghel has a short note relating to his paper in the present number, on the M. H. G. *iu* and *û*, and F. Losch furnishes a contribution "Zur Runenlehre," in which he discusses the existence and use of certain runes or "mystische Zeichen" among the Germanic races prior to the introduction of the Latin alphabet and the subsequent development of the Runic alphabet in the beginning of the third century.

Th. v. Grienberger, "Die Vorfahren des Jordanes," finds the solution of the question as to the true name of the father of Jordanes neither with Mommsen (Mon. Germ. Hist. Vorrede, VI, and index, p. 146) nor Mühlenhoff. The former has *Alanoviiamuth(is)*, and Mühlenhoff separates *Alanovii—Amuthis* (two genitives), the first referring to the name *Candac(is)*, which stands in the text before the name *Alanoviiamuth(is)*. Grienberger writes *alano—viiamuthis*; *Uiiamuth*, Goth. *Veihamôths*, was the father's name. *Alano* should read *Alan*. *d.*, i. e. *Alanorum ducis*, belonging to *Candac(is)* (in apposition). In a second short paper G. shows that "Ériliva" was the authentic name of the mother of Theoderic the Ostrogoth.

W. Golther follows with an interesting paper on the "Sprachbewegung in Norwegen," in which he criticizes the attempt of Ivan Aasen, Hoyem and other Norwegians to supplant the Danish idiom in Norway by a new language, based upon the living Norway dialects. J. Storm in his valuable little work "Det nynorske Landsmaal," Kopenhagen, 1888, fairly characterizes this new speech when he says that it is an idiom "qui a le malheur de ne pas exister."

R. Springer supplies additional grammatical notes and emendations "Zu Gerhard v. Minden" (cf. Jahrb. d. Vereins f. nied. deut. Sprachf. IV), and K. Reissenberger prints some fragments and their description from the "Weltchronik Rudolfs von Ems." These fragments are found in the Land-Archives of Graz, and date probably from the thirteenth century.

Three minor contributions, "Zu Wolfram," by the editor, Otto Behaghel; a new translation of the word *jappesstift* = schlangenstachel, by G. Ehrismann (in Lexer, MHG. Wb. = fussangel), and favorable criticisms of Sweet's History of English Sounds, and Elias Steinmeyer's Epitheta d. mhd. Poesie, close the thirty-fourth volume.

C. F. RADDATZ.

NEUE JAHRBÜCHER FÜR PHILOLOGIE UND PAEDAGOGIK. 1889.

Fascicle 7.

57. Das characterbild der Elektra bei Aischylos. J. K. Fleischmann, Hof. The attitude of Elektra's soul, hate and horror of Klytaimnestra and Aigisthos, is brought out by events which precede the action of the Choephoroe; her will is necessarily turned in the direction of a struggle for righteous retribution, and the misdeeds of the mother increase this hatred, causing the daughter to be an ever active witness of the mother's guilt. But the oblation at the father's grave first gives her opportunity to take part in the course of events, and to assume a distinct attitude towards the impending struggle. The poet has placed the development of her character, under the stress of an unalterable

fate, in close relation to the motive of the drama, and has here displayed great powers in psychological analysis. The proof of this latter assertion constitutes the burden of the present article.

58. Die vorstellungen von gottheit und schicksal bei den Attischen rednern. H. Meuss, Liegnitz. This is a "beitrag zur griechischen volksreligion," as is also No. 88, by the same author, in the 12th fascicle; it is a very valuable and exhaustive discussion of the subject, covering thirty pages. The questions treated are: (a) the conception of the deity, (b) the power of the deity, (c) the penal justice of the gods, (d) the conception of sin, (e) the significance of human courts of justice, (f) the nature of divine punishment, (g) the deity as the sender of evil, (h) as the saviour of the innocent, (i) piety the source of blessedness, (j) the import of the oracle, (k) the different deities mentioned by the orators, (l) the δαίμων and the δαιμόνιον, (m) μοῖρα, (n) τύχη.

59. Zu Platons Gorgias. H. von Kleist, Leer (Ostfriesland).

60. Zu Quintilianus. M. Kiderlin, Morsbach. Critical notes on books V and VI.

61. A review, by H. Peter, of Lucian Müller's edition of Noni Marcelli compendiosa doctrina. Pars I et II; Lipsiae. Müller is severely criticized for the many liberties he has taken with the text, and especially because he has in many instances corrected the mistakes of Nonius. A correct edition will give the text as the author wrote it, although he may have made misquotations and given incorrect explanations and references.

62. Zu Vergilius, Aen. IX 329 ff., by E. Brandes, Schwetz an der Weichsel. Read l. 330 "armigerum regis premit aurigamque sub ipsis"; cf. l. 327.

Fascicles 8 and 9.

63. Fasti Delphici. I. Die priesterschaften. H. Pomtow, Berlin. Studies in Greek chronology, taking up the discussion of the erection of the Delphic tables of chronology especially. These are the tablets of the priests, the lists of archons, etc. Some space is also devoted to a discussion of the most prominent ancient genealogies.

64. Zur überlieferung der griechischen grammatik in byzantischer zeit. L. Voltz, Gieszen. A discussion of the value of the treatise of Drakon-Diasorinos for this purpose.

65. Zu Julius Capitolinus. H. Stending, Wurzen. An emendation of O. Hirschfeld's emendation in vita Albini 13, 10. He proposes to read nobis after senatus. See O. Hirschfeld in Hermes XXIV, p. 106.

66. Zu den Priapea. H. Stending, Wurzen. In 63, 17 f. before inventis read novis.

67. Zum lateinischen irrealis praeteriti. P. Stamm, Rössel in Ostpreussen. On -urum esse, and -urum fuisse when the conclusion of a condition contrary to fact is placed in the indirect discourse.

68. Studien zur geschichte Diocletians und Constantins (continuation of the article in the Jbchr., 1888, 713-726). O. Seeck, Greifswald. Idacius und

die Chronik von Constantinopel. This is an attempt to prove that there had been carried to Byzantium a 'stadtrömische chronik,' which was continued there for 100 years from about 368 A. D., and that Idacius made use of it. The information in the chronicon Paschale is trustworthy only so far as it rests upon this chronik.

69. Ueber den rückzug des Caecina in jahre 15 A. D. F. Knoke, Zerbst. The *pontes longi* of Tac. Ann. I 63 must have been situated west of the Ems.

70. Timaios und Ciceros Tusculanen. H. Kothe, Breslau. K. takes the position that Timaios is not the source from which Cicero drew Tusc. V, §§57-63 and 97-105. The chronology of Timaios is, however, the source which the Marmor Parium follows, since both end with the same date (264); especially for the beginning of the tyrannis of Dionysios the Elder (408).

71. A critical note on Eiresione, by A. Ludwich, Königsberg.

72. A review, by O. Crusius, of Robinson Ellis's edition of the Fables of Avianus. The first part of the article is a defence of Ellis against criticisms made in the Berliner Wochenschrift, 1888, No. 47. The second part contains a brief review. One great merit of the work is that the commentary illustrates by the use of contemporaneous literature, thus avoiding the mistake of Cannegieter, who took his material from writers of the Augustan age. The fables of Babrios, the principal source of this collection, have been diligently examined. The index verborum is reliable and is almost complete. *Et* and *que* are omitted, *atque* is given. In the prolegomena Avianus is shown to be the true spelling; perhaps Ellis is too much inclined to assume that the prosody of Avianus was prosody. The diction and style of Avianus are concisely and aptly characterized. More prominence, however, should have been given to the contrast between the predominating Vergilian style and the trivial nature of the contents. With reference to MSS, Ellis makes use of Fröhmen's collations, also those of Baehrens. He also collates MSS of Oxford and the British Museum, never of the Bodleian. Although Ellis has been more conservative in his treatment of the text than his immediate predecessors, yet in places he has conjectured too freely. The third part of the article is devoted chiefly to passages which Crusius interprets differently from Ellis.

73. A critical note zur griechischen anthologie, by M. Rubensohn, Potsdam. On Palat. X 121; a correction of Engel's de quibusdam anthologiae graecae epigrammatis comm., Elberfeld, 1875.

Fascicle 10.

74. Wie verstanden die alten das Homerische *ἡεροφοῖτις*. A. Ludwich, Königsberg. The epithet *ἡεροφοῖτις* occurs but twice in Homer, and the e as a descriptive of the Furies: I 571; T 87. The word is commonly derived from *ἀήρ* air or darkness, and *φοῖράω*; at the same time some propose to derive it from *ἐρα* earth, or *ἐρα*, *εἶρα* (*ἰαρ*) blood. For this latter word there is, however, no pre-Alexandrian evidence; the explanation of *ἡεροφοῖτις* as equivalent to *εἰαροπῶτις*, blood-drinking, rests solely upon Schol. Townl. T 87.

75. Die neueste berichterung der Hesiodischen textesüberlieferung. R. Peppmüller, Stralsund. This is a critical estimate of the value of the newly found Paris fragments of Hesiod, and attaches itself to the report upon these fragments made by Karl Sittl in the Sitzungsbericht der k. bayr. Akademie, 1889, III, pp. 351-362. These contain of the Theogony vv. 72-145, 450-504, and of the Shield 75-298, with a second page containing again vv. 87-138. The object of this paper is to discuss at length those readings of this Paris codex which are peculiar to it, so far as they are new and have any critical value.

76. Beiträge zu Polybios. Th. Büttner-Wobst, Dresden. This is a continuation of his article on the same subject in the Jahrbücher, 1884, pp. 111-122 (see Am. J. Phil. VII 397, 17). This contribution but slightly modifies the results reached by Hultsch (Phil. XIV 288 ff.), whose work in turn rests upon Benseler somewhat. Seven principles are discovered to underlie the diction of Polybios: (1) the concurrence of *καί* and proper nouns beginning with a vowel is a limited usage, (2) *καί* occurs before *εἰκοσι* and *εἰκοστός*, once before *ἐξ*, and once before *ἐξῆς*, (3) *καί* does not occur before diphthongs, except in the case of *αὐτός* and compounds beginning *αὐτο-*, (4) hiatus occurs between *καί* and *ὑπό*, *ἐν*, *ἐκ*, *ἐπί*, *ἀπό* and their compounds, also between *καί* and *ὥς*, *ἕως*, *ὥσαύτως*, *ἔτι*, *ἕτερος*, and a privative, and in the phrase *ὅσον γε καὶ ἡμᾶς εἰδέναι*, (5) crasis occurs between *καί* and *ἐάν* (*ἄν*), *ἐκεῖνος*, *ἐκεῖ*, *ἐκεῖθεν*, *ἐκεῖσε*, *ἐπειτα*, the sing. of the 1 pers. pron., *ἐντεῦθεν*, *ἐνταῦθα*, *ἄν* and *ἀγαθός*, (6) every other concurrence of *καί* with a vowel is avoided, (7) Polybios intentionally deviates from the preceding rules when he follows the words of other writers, uses fixed phrases, or quotes documents.

(23). Zu Manilius. Th. Breiter, Hannover; K. Rossberg, Hildesheim. The article by Breiter is a continuation of his studies on Manilius; in the 12th fascicle he brings these studies to a close. The article by Rossberg gives the most important variations of codex G(emblacensis), as collated by P. Thomas in his *lucubrationes Manilianae*.

(62). Zu Vergilius, Aen. VII 37 sqq., by H. Ball, Berlin. Advena refers to Aeneas; exercitus is the partic. adj., translated der geprüfte (geplagte) fremdling (ankömmling).

(48). Zu Sallustius Cat. 60, 2, by H. Stending. For *cum infestis signis* read *cuncti*, etc.

Fascicle II.

77. Aristoteles Ethicorum Nicomacheorum libri tertii capita XIII, XIV, XV enarrata. R. Noetel, Posen. These three chapters are on the subject *σωφροσύνη*, Aristotle's treatment of which falls under three heads, according to Noetel: (a) p. 1117b, 23 sq., in which the virtue under discussion is defined; (b) as far as p. 1118b, 8, in which the application (*περὶ ποῖα*) of the virtue is treated; (c) in two subdivisions: 1118b, 8-1119a, 20, de medietate temperantiae; 1119a, 21-33 (qui spontanei), 1119a, 33-b 18 (et qui iustae ratiocinationis in temperantia sit locus).

78. Zu Polybios [II 37, 10]. F. Hultsch, Dresden-Striesen. The reading *τοῦτο τὸ εἶδος* is proposed for the present reading *τοῦτο τὸ μέρος*.

79. Das geburtsjahr des Zenon von Kition. F. Susemihl, Greifswald. In his *Analecta Alexandrina chronologica* (Greifswald, 1888), Susemihl declares, with Rohde and Gomperz, his belief to be that 336-5 is the time of Zeno's birth, and 264-3 the date of his death, siding with them against Unger. In the present article he holds to the same dates, the cause of this re-assertion of his opinion being the appearance of K. Brinker's *Das Geburtsjahr des stoikers Zenons aus Citium und dessen Briefwechsel mit Antigonos Gonatas* (Schwerin, 1888).

80. Ueber eine schrift des Aristarcheers Ammonios. F. Susemihl, Greifswald. This is in line with O. Schneider's *De veterum in Aristoph. schol. fontibus* (Stralsund, 1838), and Blau's *De Aristarchi discipulis* (Jena, 1883). Susemihl ascribes to Ammonios the *ἀναγραφὴ* mentioned in the scholia of Aristophanes' *Wasps*, l. 1239.

81. *Coniecturae Xenophontae*. K. Heude, Copenhagen. Critical notes on the *Memorabilia*.

82. A continuation of Stadtmüller's *Zur Anthologia Palatina*; *Jahrbücher*, 1888, pp. 353-361 (see *Am. J. Phil.*, X 251).

83. Ein griechisches epigramm. M. Rubensohn, Potsdam. This is a very good interpretation of No. 810 in Kaibel's *Epigrammata Graeca*, third line, by the aid of two inscriptions: *C. I. L. VI 17170^a*, and *Orelli*, 2445.

84. On a line in Philodemus *de poematis*, which makes mention of Crinis, reputed to be a stoic philosopher. The article is by H. Usener, Bonn.

(12). *De Q. Ennii annalibus II*. A. Reichardt, Dresden. This discusses: (a) the syllabic quantities, (b) the versification of the *Annals*. How in these two points do they differ from the poetry of a late age? Final -ōr is found 7 times before a vowel, and final -ōr but once (*Vah.* 436 = *M.* 455). In the *Aeneid* -ōr before a vowel is found 5 times, and in *Aen. I* ōr is found 16 times. Final -ōr before a vowel is therefore a distinguishing characteristic of the *Annals*, or age of Ennius. The quantities āt, ēt, it are not characteristics of the *Annals*, for they can be paralleled elsewhere, except -ēt in *esset* (*V.* 86 = *M.* 81), and *it* in *infit* (*V.* 368 = *M.* 417). *Infit* is, however, in a rhetorical pause. There is nothing especially new in R.'s treatment of the quantities of final syllables of the first declension, nor his discussion of intermediate syllables. Ennius has 5 verses made up of spondees: 34, 125, 174, 603, 604 (in *M.* 66, *Naevius B. P.* 27, 169, 467, *dubia* 5). A similar verse is *Catullus* 116, 3; the anapaest *avium* (*V.* 97 = *M.* 91) is to be read by synizesis. The proceleusmaticus, *capitibus* (*M.* 267) should perhaps be read as anapaest, *capitis*. The *tnesis*, *cere comminuit brum* (*V.* 586 = *M.* 552) belongs to the satires. The verse *Massili portabant iuvenes ad litora tanas* is not mentioned (*V.* 605 = *M.* 5 falso *adscripta*). R. treats fully of alliteration, giving 205 cases of this between two to seven words; he has one case of adnomination (*V.* 412 = *M.* 439). The article is by no means exhaustive. The remarkable cases of apocope, *endo suam do = domum* (*V.* 563 = *M.* 553), and in *V.* 561 = *M.* 554, and in *V.* 451 = *M.* 555, are omitted. The concurrence of the grammatical accent and the ictus is frequent (*V.* 476 = *M.* 466; cf. *Hom. Il. XI* 679). R. goes too far in his search for alliteration, by ignoring the prefixed syllable, e. g.

intempestata teneret (V. 21 = M. 21), or in V. 572 = M. 572, or V. 259 = M. 259. R. does not allude to the frequent homoeoteleuton; it is true that it is found in other poets, but in the Annals it is noteworthy how often the semi-quinarian caesura and the verse end not only in the same letter, but often in the same syllable. Examples of both in Müller's ed. are vv. 12, 26, 214, 225, 352, 362, 404, 409, 498, 512, 604, and especially v. 561: *novibus explebant sese terrasque replebant*.

85. Zur etymologie der lateinischen participium praesentis activi. J. Weisweiler. The theory of Curtius is untenable, that an old participial ending *-unt* or *-ont* can come from a form *volun(t)-s*, from which come also the words *volunt-arius* and *volun(t)-tā(t)-s*. *Voluntas* cannot be derived from *volun(t)s*; nor can *potestas* and *egestas* come from *poten(t)s* and *egen(t)s*; as Kühner maintains, Lat. Gram. I 655. Participles (adjectives) ending in *-us* form substantives by means of *-ia*; so we have *volentia*, *bene-volentia*, *ind-igentia*, *potentia*. This was to avoid a stem ending in *t(i)* being followed by a suffix beginning with *t*. *Voluntas* for *volontas* goes back to the substantive *volo*, *volonis*, derived from the verbal stem *vol-*.

86. Zu den textquellen des Silius Italicus, by L. Bauer. H. Blass, in a dissertation, classified 25 MSS of Silius Italicus into 3 groups. G. Wartenburg (Jhbbr., 1887, p. 431) treated of another one belonging to the Museum of the Propaganda in Rome. Bauer in this article deals with an additional one belonging to the Corvina Library of Buda-Pest; he places it in Blass's second group.

87. Zu Tacitus Annalen. A. E. Schoene, Blasewitz. The following emendations are proposed: I 8, *ex quis <exsequiales> maxime*; IV 72, *terga urorum delegit*. This *urorum* is a corrupted marginal note for *v. corium* (i. e. *valet corium*), as explanatory of the use of the word *terga* in the text for *tergora*; XI 26, *ut senecta principis* to be read *ut se secta principis*; and XII 27 to be read *alario <movit> monitos*.

Fascicle 12.

88. Die vorstellungen vom dasein nach dem tode bei den attischen rednern; ein beitrag zur geschichte der griechischen volksreligion. H. Meuss, Liegnitz. Two conclusions are reached: (a) that the dead are conceived of as still existing, conscious, but generally inoperative; (b) for the *ὀρθῶς λογιζόμενος* death has no terrors, and posthumous praise can afford a certain pleasure to the dead. See No. 58 above.

89. Ad Lucretium II 288 sqq. C. Haberlein. Munro's emendation of the defective verse 291 by the insertion of *hoc* is followed: *et devicta quasi <hoc> cogatur ferre patique*. Munro makes *hoc* accus. after *ferre patique*; Haberlein puts it into the abl. (= *hac necessitate*): *mens ipsa . . . hac necessitate quasi devicta*.

90. A review, by Hermann Hitzig, of Valckenaer's *critische studien zu Pausanias*. This is an interesting description of the condition of Valckenaer's MS containing his critical work on Pausanias. This MS since 1861 has been in the possession of the Leiden Library, and is catalogued as Q 389. As is

known, most of V.'s work on Pausanias was given out in his notae ad Herodotum, and the diatribe in Euripidis perditorum dramatum reliquias.

91. Ὥρα = stunde bei Pytheas?, by M. C. P. Schmidt, Berlin. This is answered in the negative.

(5). Der Thesaurus der Egestaier auf dem Eryx und der bericht des Thukydides. K. Hude, Kopenhagen. On VI, §46 in Thucydides. Meineke (Hermes, III 372) had proposed the emendation ἐπ'ἀργυρα. Roscher (Jahrbücher, 1889, pp. 20 ff.; Am. Journal Phil. XI 113) proposed the emendation ἐπ'ἀργυρᾷ. Hude, in the present article, argues for the traditional reading ἀργυρᾷ, demurs against the argument that silver vessels covered with gold were at all common at Egesta, and declares it to be impossible in his opinion to argue the prevalence of silver vessels in Egesta from the Venus cult so prevalent there, especially in the face of such epithets applied to Venus as χρυσῇ, πολὺ χρυσός, χρυσῷ κοσμηθεῖσα, χρυσοστόφανος.

92. *De coincidentiae apud Ciceronem vi atque usu scripsit* H. Lattmann, Göttingae, 1888, reviewed by M. Wetzel. This book is a valuable contribution to the study of the historical syntax of the Latin language. It displays unusual diligence, acuteness and breadth of view. The division, however, of the temporal relation between clauses into (1) congruenz, (2) antecedenz, (3) incongruente gleichzeitigkeit, is objectionable. This relation belongs to one of two principal classes: A, (1) relative zeitgebung. This will include (2) and (3) of Lattmann's division, if we use the word beziehung in its proper sense. Class B will indicate a congruenz (coincidentz) where there is an agreement absolute or relative. In bene fecisti quod mansisti there is properly not relative time, but agreement in absolute time. In dixi bene eum fecisse quod mansisset, the word mansisset stands in relative time to dixi; agreement of time (uebereinstimmung des tempus) is made impossible on account of the infinitive.

(48). Zu Sallustius (Cat. 60, 2). Critical note by H. Steuding, Wurzen.

(36). Zu Caesars Bellum Gallicum V 34, 2, by O. May; for numero read saepe numero.

93. Zu Plautus Aulularia und Terentius Andria. A. Fleckeisen, Dresden. Aul. 537 sqq. to be read:

Nimiū lubenter ēdi sermonēm tuum.

¶ Ain <véro>? andivisti? ¶ Úsque a principio ómnia.

¶ Tamen <hércl>e meo quidem ánimo facias réctius

Si nítidior sis fílliai núptius.

Vv. 545-6: Immóst et <tibi> di fáciant aliquanto út siet
plus plúsque <et> istuc sóspitent quod núnc habes.

Terence probably had these last two verses before him when he wrote the five verses 783-787 of the Andria. These verses Fleckeisen, in his edition of Terence, soon to appear, will edit as follows:

783 sqq. Quis hic lóquitur? <e u g e> O Chrêmes per tempus ádvenis
auscúltá. ¶ Audivi iam ómnia. ¶ Ain tu? haec ómnia?

¶ Audívi, inquam, a princípíio. ¶ Audistin, óbsecro?

em scélera: hanc iam in cruciátum oportet ábripi.
hic est ille, ne te crédas Davom lúdere.

94. Zu Apollonius Sophistes (p. 81, 18 Bk.). A note by A. Ludwich, Königsberg.

Verzeichniss der im jahrgang 1889 beurteilten schriften.

Sachregister.

Berichtigungen im jahrgang 1889.

W. E. WATERS.

W. O. SPROULL.

BRIEF MENTION.

Mr. JOHN B. BURY's elaborate edition of the *Nemean Odes of Pindar* (London and New York, Macmillan & Co.) might well challenge an elaborate criticism, but, so far as my examination has gone, the book seems to me chiefly remarkable for the studious chase after recurrent words and the studious ignoring of the fact that the editor's analyses of the Pindaric odes have been largely anticipated—principle and all. See Luigi Cerrato, *La tecnica composizione delle odi pindariche*, Genova, 1888,—bon résumé des théories antérieures et conclusions judicieuses—says Croiset (*Histoire de la littérature grecque*, II 413, note). To be sure, Mr. Bury may not have seen Cerrato's book, but he must have had access to Cerrato's sources, and these the Italian scholar has freely and handsomely acknowledged. But for aught that appears in Mr. Bury's pretentious introduction, the principle of *enjambement*, of 'overlapping,' is a discovery of his own. Not a word of Croiset, whom it would be a shame for an editor of Pindar not to have read; not a word of those who, coming after Croiset, have extended and fortified Croiset's positions. But in bringing against Mr. Bury this charge of an undue neglect of his predecessors I hesitate, for Mr. Bury is undoubtedly a man of great originality. This he showed as early as 1881, when he accomplished the marvellous feat of 'contaminating' *εἰρόμην* with *εἶπον* (see Mahaffy and Bury's *Hippolytus*, v. 291); and there are indications in his very pretty Theocritean rendering of Rossetti's 'Sister Helen' (Dublin Translations, ed. by Tyrrell, 1882), that he was restrained from similar liberties by the mosaic character of his work. The ordinary schoolmaster will stand amazed and ask with Herakles in the Frogs *τίς ὁ νοῦς; τί κόθυρος καὶ ῥόπαλον ξυνηθέτην*; but I hasten to assure him that in certain ranges of scholarship bad grammar and dainty rhetoric often go hand in hand.

'Dainty rhetoric' reminds me of a Saturday Reviewer, whose identity is clearly revealed by his comment on Ol. 6, 15. See Proceedings of the Cambridge Philological Society, Michaelmas 1885. Himself an admirable writer, and so far a competent judge, he objected to my Pindar on the ground that it was 'not a Pindaric book,' and to the style on the ground that it was a 'bad style.' Ever since the date of this criticism, now nearly six years old, I have examined with some curiosity the books which this distinguished scholar has put forth, in the hope of finding out how one must modify one's style in order to be a sympathetic commentator of Horace, of Aeschylus, of Euripides, but I have not been able to differentiate the graceful fluency of one work from the fluent grace of another, and I have failed to see that my monitor was Horatian here, Aeschylean there, Euripidean elsewhere. But I do see that Mr. Bury has taken the lesson to heart, and anything more Pindaric—after Mr. Bury's standard of the Pindaric—than his introductions to the several odes it is hard

to imagine. To be sure, the Pindaric style is what may be called in the slang of the day a *fin de siècle* Pindaric style. It belongs to that school of English prose in which one expects to find 'lush' and 'parbreak' and similar frippery. *Digitos habet*. It has toying fingers, not transfixing talons, and gives no notion of Pindar's masculinity. Perhaps it would be well for those who, in my judgment, have yet to learn their Pindar, to consider the bold words of Wilamowitz, who has studied Pindar to some purpose: 'Der stolze Aegide schrickt nicht vor dem hässlichen zurück (Herakles II 183).' But if Mr. Bury's Pindar is a *fin de siècle* Pindar, no such charge can be brought against the edition of KLEANTHES, a Greek scholar of Hermupolis, whose commentary, published in 1886-7, reached me only a few months ago. It is true that I made no superhuman efforts to procure it, as I had suspended my Pindaric studies, and as the reports I had seen did not lead me to expect a new revelation. The preface waives all claim to erudition, and well it might. The latest commentator cited is Dissen, and the metres follow the scholia. The strength of the book is supposed to lie in the development of the unity of the Pindaric odes, and under the treatment of Kleanthes all the digressions are to be brought into harmony with the main idea—*πάντα δὲ*, he says, *ἀ τέως παρεκβολαὶ ἐνομίζοντο, ἐπειρασάμην, ὡς δυνάμει εἶχον πρὸς τὴν τῶν ἰδεῶν μου ἐκθεσιν, νῦν ἀποδείξω τῇ ἀρχικῇ ὑποθέσει ἐκάστον τῶν ἐπινίκων στενότατα σνηνημένα*. That has been the aim of all the great commentators of Pindar, from Schmid down, and Kleanthes is not solitary in his aims nor in his failures. In making a summary of an ode the commentator is almost forced to bring about some kind of connection, which may deceive the writer but will not deceive the reader.

IN a fascinating and suggestive study (*Die Apologie der Heilkunst*, Vienna, 1890), GOMPERZ has claimed for Protagoras the authorship of a remarkable discourse (*περὶ τέχνης*) contained in the Hippocratean corpus. Of course on this theory the discourse is the discourse of a layman, and the plea for the healing art just such a plea as a sophist would make for any other art, but it is not without interest that in a fragment of the *Κόλακες* of Eupolis (147 K), Protagoras appears as a medical adviser. To be sure, the advice does not seem to us strictly professional, but really it is almost as professional as the advice of Eryximachos in Plato's *Symposium* (185 D):

πίνειν γὰρ αὐτὸν Πρωταγόρας ἐκέλευ', ἵνα
πρὸ τοῦ κυνὸς τὸν πνεῦμον' ἐκκλυστον φορῇ.

Needless to say, τοῦ κυνός means Sirius, a fact that has escaped the latest historian of Greek comedy, Denis, who translates (I, p. 195): 'Protagoras recommande Callias à boire afin d'avoir le poumon plus humide que celui d'un chien.'

But whether Protagoras is the author of *περὶ τέχνης* or not, he is not the author of the doctrine of the transmigration of souls, as several of my correspondents have been kind enough to point out. For 'Protagoras,' therefore, XI 390, l. 18, read 'Pythagoras,' and for another example of this very common error of the types see X 302.

RECENT PUBLICATIONS.

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AMERICAN.

Blass (Fr.) Pronunciation of Ancient Greek; from the third German ed., by W. J. Purton. New York, *Macmillan & Co.*, 1891. 6 + 146 pp. 8vo, cl. \$1.60.

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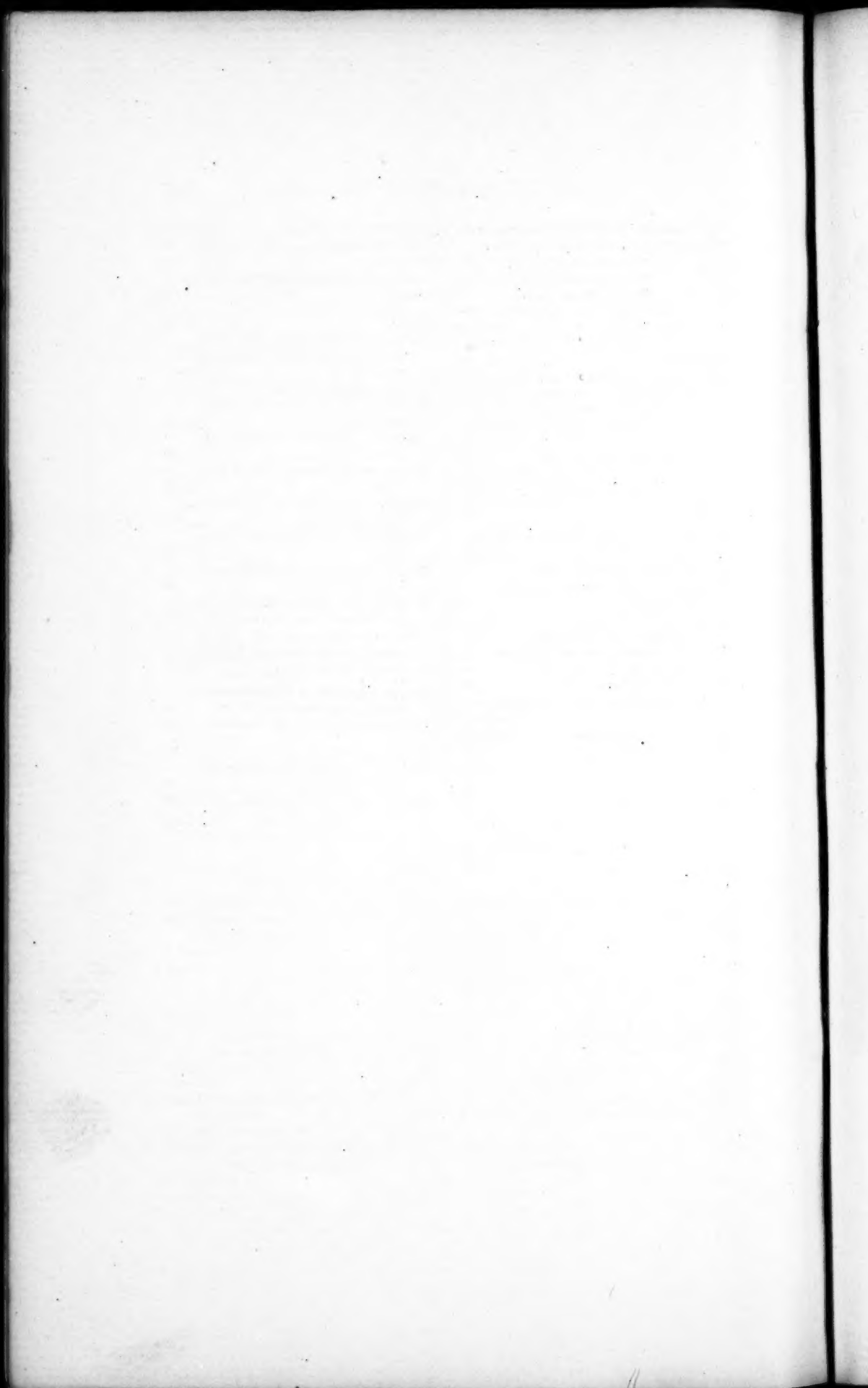
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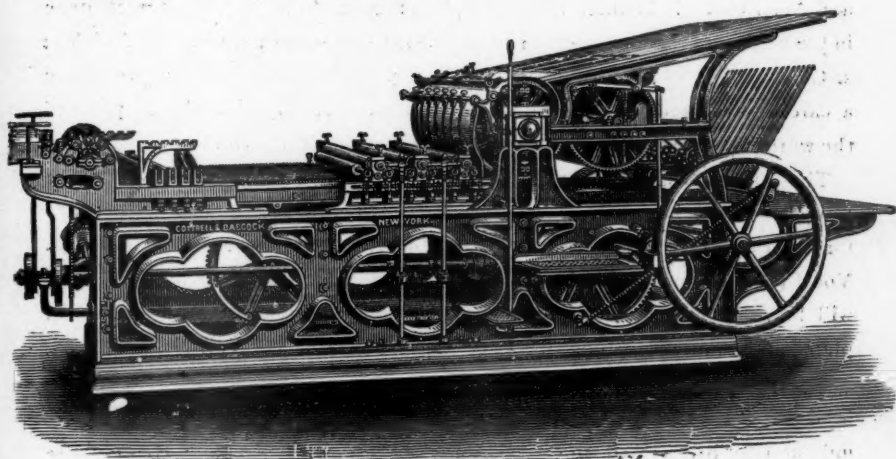
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